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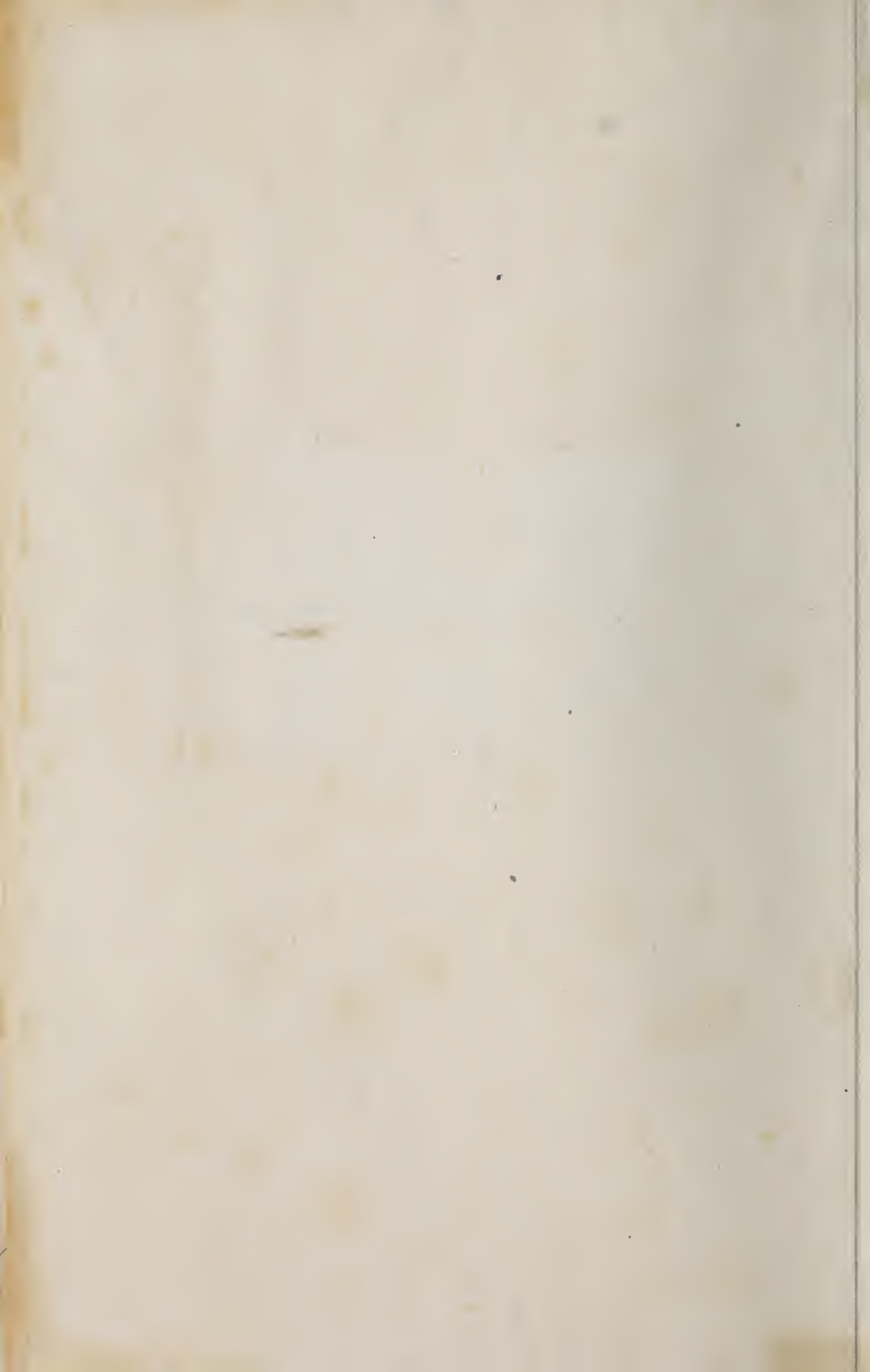
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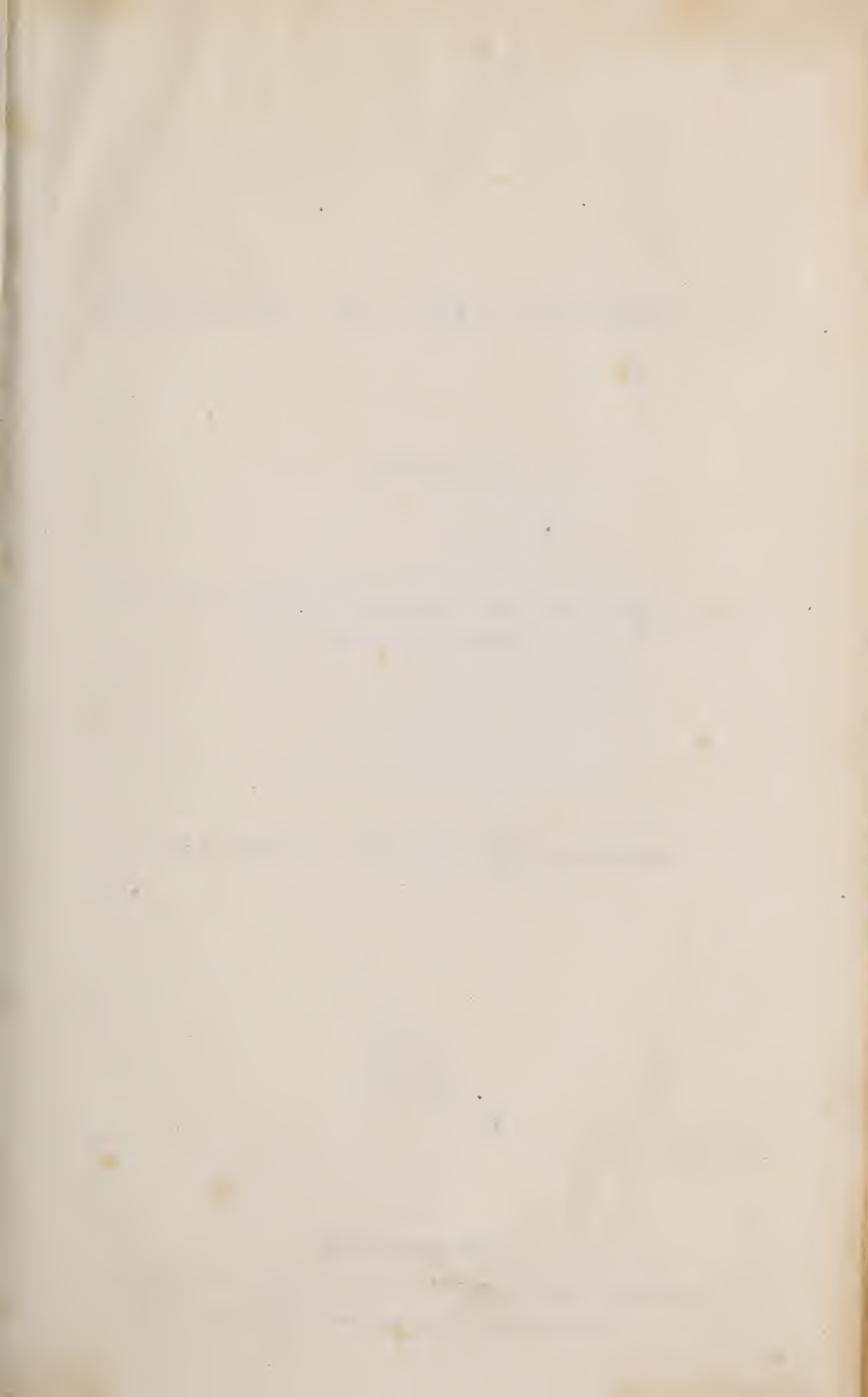
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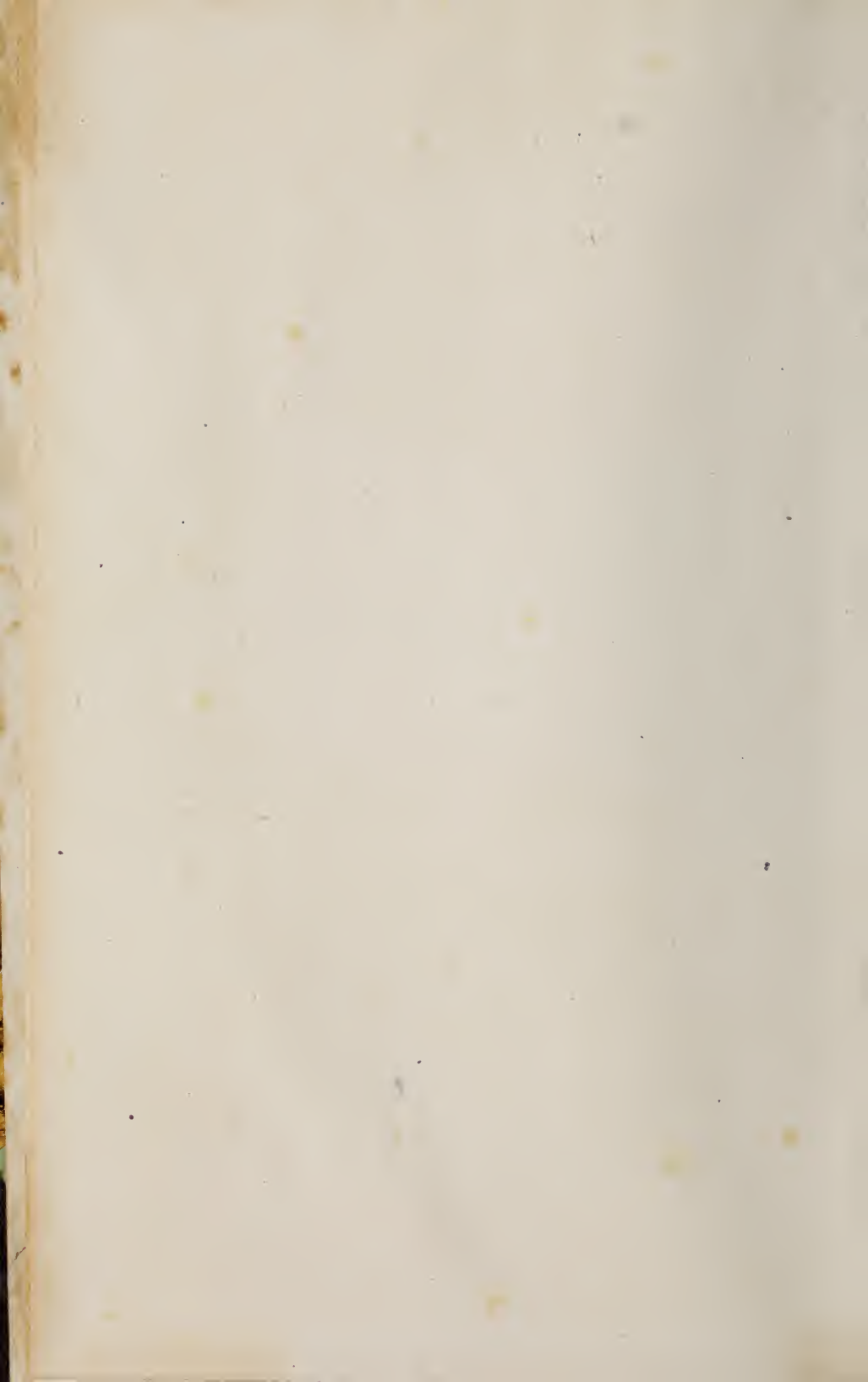
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THE
BANNER OF THE COVENANT,

Conducted

BY THE SECRETARIES OF THE BOARD OF MISSIONS OF THE REFORMED
PRESBYTERIAN CHURCH.

"FOR CHRIST'S CROWN AND COVENANT."

1854.

Philadelphia:

PUBLISHED FOR THE BOARD BY GEO. H. STUART, TREASURER.

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THE BANNER OF COVENANT



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THE

Banner of the Covenant.

JANUARY, 1854.

Practical Essays.

(Selected for the Banner.)

SHADOWS OF COMING EVENTS.

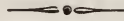
(From Dr. Duff's Speech on Foreign Missions, before the last Free Church General Assembly.)

While favourable changes are taking place abroad, and a remarkable degree of success attends the work of missions, there have also been showers of blessings at home, in Britain and America, as if they were indications of the mighty work in which Christians are engaged. Are these showers, at home and abroad, only preludes and earnestings of that universal shower which shall, ere long, bring in the universal spring, summer and autumn of millennial glory? Or are they, also, merciful visitations on the part of a gracious God, to fortify and prepare his people in all lands for a season of tremendous judgment, ere the millennial Sabbath of this world begins? That a season of judgment is at hand, is what seems indubitable from a perusal of the word of God. Men may deceive themselves with flattering dreams of nothing but peace, under the appearance of shining but illusory phantasms; but Scripture speaks in vain, and observation goes for naught, if we do not at this moment behold the clouds gathering in the upper firmament of all the royalties and governments of earth, that shall ere long discharge themselves in tempests and whirlwinds of wrath upon the apostate and unbelieving nations,—if even at this moment there be not hollowing out, underneath the whole realms of Christendom, and all the realms of Gentilism, mines that will one day explode, and, in exploding, tear to pieces the whole framework of society.

Shall we then go to sleep on the verge of such mighty perils? Or are we to be engrossing our whole time and attention with petty, paltry, infinitesimal little questions of our own at home? Oh, would it be wise on the part of men in a beleagured fortress, when the powerful enemy had made all his preparations, had thrown down all the outer works, had erected all his batteries, planted all his guns, and all his machines, filled them with combustibles which required only the application of the match to explode the fortress to atoms,—on the very verge of such a catastrophe, would it be wise or decent if the men within were to occupy their chief time and attention in controversies and quarrels about the caliber of a big gun, or a little gun? Or

upon the verge of a volcano, when the rumbling is heard, indicating that it is soon to pour forth its streams of burning lava, would it be wise for men to be occupying the chief part of their attention in controversies and quarrels about whether a particular vine should be supported by one prop, or by two of larger or less dimensions, when, ere to-morrow's dawn, the fiery torrent threatens to sweep away their vineyards and themselves into immediate destruction?

Nor let us expect that while others are to be involved, we are to escape from these times of trouble. Nobly were we told last Sabbath, that our union to a particular church will not save us, unless we are engrafted to the Lord Jesus Christ. If these days are coming on the apostate nations of Christendom, how shall we expect that we shall escape? We may save our souls, but we must remember that nations and churches are composed of individuals, and if nations suffer, then must the individuals of those nations suffer, too, more or less. Are we then prepared to meet a time of fiery trial that may overtake the whole earth? O, my soul,—may every one of us ask ourselves,—thou that hast hitherto tasted of naught but the cup of divine comforts, art thou ready to take at his hands the cup of trembling? Art thou ready to pass through the fiery furnace thou knowest not how soon? Art thou ready to meet thy God when he arises to judge terribly the earth? The world is perishing, judgments are impending,—is this a time to occupy ourselves with what is selfish or peculiar?



It gives us great pleasure to publish another communication from our friend in Washington. We respectfully ask her to become a regular contributor to our pages. Her articles are read with interest and benefit.—ED.

[For the Banner of the Covenant.]

OUR TRIALS.

Earth's mixed cup of weal and wo *must* be drunk by all; but to the Christian more particularly belongs the sustaining knowledge, that however bitter may be some ingredients in his beaker, the draught is compounded by infinite skill and unfailing affection; that his frail, diseased being is only kept from actual putrescence by obediently drinking *just that cup* which God's providence assigns him.

One of the most touching manifestations of God's tenderness is seen in his care for the *individual*. How often in this world must individual interests succumb to the majority; not merely jeopardized, but overlooked, destroyed, as of comparatively no moment.—Is it thus our Heavenly Parent acts towards us? No, no; He himself condescends to prepare and duly mix together the necessary elements in *each* believer's cup. As the tender mother of a family of sick children would desire to administer to each child his necessary restorative, still more does our Lord personally minister to every one of his creatures, knowing so well just what their constitution can bear, and what their individual peculiarities require. His eye looks beneath the surface, and sees deeply bedded in the moral nature latent tendencies to sin and death, which, all unknown to the individual, would

break forth into startling and most fatal life, but for that very bitter element in his cup from which he so shrinks.

The proud and ambitious, God keeps low in obscurity's vale, not willing that the destroyer, sin, should blast the eternal prospects of a child in whom he sees the desire to do right. The independent spirit, spurning all extraneous aid, abhorring indebtedness, to such he gives the bread of dependence. The inordinate lover of property frequently finds obstacles most perplexing thwarting him at every turn in his effort to accumulate; his *best friend* is interfering that difficulties may be lessened in that soul's effort to reach truth.

Continuous feeble health is the wearying process by which others are brought and kept nigh unto their "strong tower of defence;" thus realizing sin and disease as actual hard prosaic facts, which their imaginative intellects might never have believed but for this personal experience; learning that even their beautiful imaginings and lofty aspirations will yield before suffering's perpetual presence, unless Divine grace is obtained. 'Tis hard for such minds to appropriate corruption, mistaking their beautiful perceptions of truth for native moral graces; but let them be tried "so as by fire," and what thick volumes of the smoke of self-will: what lurid flashes of resistance throw their light all around!

Oh! pride and self-will, ye are wondrous strong,
And deadly in your strength;
As is the light of hell
In Beelzebub's dark home.

There is mournful truth in this impromptu paraphrase. When God by his providences becomes our teacher we learn more in one hour of the damning nature of sin, than by years of ordinary reading and reflection; and thus alone can we obtain even a faint appreciation of the necessity of an *Almighty Redeemer*, and understand the exceeding preciousness of our Lord Jesus Christ. It is astonishing how much the ipse dixit of some one branch of the church governs professing Christians. If they will not voluntarily come in their individual character to the light of truth, God by his fatherly strokes compels them to *think* and know for themselves, what is his will concerning them. "Ah," says one, "there is a trial, before which my soul is almost prostrate; poverty I've borne, bereavements, starvation of my intellect, deprivation of social life, having, through the suspicion and caprice of others, to live almost a solitaire, secret stab to reputation from a false friend, daily association with one who seeks to lessen my self-respect, that with weakened will they may have me completely in their power; and now the inner sanctuary is tempted to yield and take vengeance in my own hands. The presentation of this dark thought astonishes and grieves, and makes me sometimes feel as if *standing alone* without human aid or God's presence. Sadly tempted spirit, remember Christ was "tempted in *all points* like as we are." His soul, too, has been

"Alone on a wide, wide sea,
So lonely 'twas that God himself
Scarce seemed there to be."

And thus the human soul, in its measure, is sometimes called upon to follow Christ through that strong agony, the strength of which forced

from Him that heart-rending exclamation, "Eloi, Eloi, lama Sabachthani."

By suffering with Him we are but the more endeared, and daily strengthen our claims to be made partakers of His eternal glory.

That blessed *tempted* humanity of our Lord! What genuine fatherly love is seen in Christ's subjection to human temptations! When mortified and bowed down by sin, how intuitively the soul starts from recourse to a spotless, uncreated Godhead, whose very essence, so antagonistic to our own, we fear cannot sympathize with such miserable weakness and degradation. Despair, flapping his sombre wings, would become a permanent screen between us and God, did not memory point to our Lord's actual temptations—not typical, mystical adumbrations—but matter-of-fact trials, like yours and mine.

Though Jesus knew the Gethsemane and Calvary torture must be met, nevertheless, hear his tempted cry: "Father, if it be possible, let this cup pass from me." And, on a prior occasion, as if strengthening himself from some trial, he says: "The cup which my Father hath given me, shall I not drink it?" Jesus, our elder brother, drank his cup of more than mortal agony, with its nauseating draught of appropriated human guilt; it was drained to the last drop. "The cup which our Father hath given *us*, shall *we* not drink it?"

Washington City, Nov. 5, 1853.

MARIE.

"SOME DIFFICULTIES IN THE CONGREGATION."

This is a familiar phrase, of late years, in conversations about churches. The meaning of it, substantially, is always the same; and it does not vary much circumstantially. When I hear the expression, I readily understand that a few of the members have become dissatisfied with their minister, and think it best that they should "have a change;" while others are attached to the good man, and esteem him for his work's sake, and determine to stand by him. Under-currents of "talk" thence begin to flow, and the currents grow swifter and more turbid as they run. "Support" gives way under the minister. Passion pockets its money, and blames the minister for not having eloquence enough to draw it forth. Parties grow warm; sparks and blazes burst out; the pastor escapes from a conflagration which he could not extinguish. Then after a surly pause, they go to work about repairs; try to get a new pastor; trial frustrated by party jealousies. Mean time many respectable people withdraw, religion declines, the enemy of Christ laughs and blasphemes. This is generally the meaning of the expression, "Some difficulties in the congregation."

I was lately conversing with an intelligent and pious lady, about a congregation in which we both took considerable interest, although it was not of our denomination. They had gone through the process above delineated; had been without a pastor more than two years; many respectable people had left the church, and the cause of religion was at a very low ebb. And still they were quarrelling. Parties were kept up, and some of the leaders had become veterans during the war. There was a long pause in our conversation, which was at length broken by the lady, with a sorrowful exclamation: "What a nice time the evil one has had in that poor congregation!" Yes, it was even so.—Faithful ministers cannot be impeded in doing their work, their persons and interests cannot be injured, without the notice and disapprobation of the Head of the church. Congregations, as such, have a responsibility that they cannot evade, any more than individuals. Difficulties in congregations are often *continued* as the chastisement for difficulties wrongfully *begun*. Communities, nations, and churches, having a sort of corporate life and character, are punished for their wrong doings. And it is not uncommon for the righteous Lord to make their sins the means of their punishment. Happy is it when churches that have brought themselves into "difficulties," are led to see their error and its chastise-

ment, and, by penitence and reformation, at once to leave their sin and escape its punishment. O, what appeals come to us from the wounds that Christ has received in the house of his friends, to cease from strife, to cultivate love, to study the things that make for peace and things whereby one may edify another. And, O, what alarms are sounded, in the judgments of God upon those who "sow discord among brethren," who introduce strifes or worldly passion into the peaceful family of Jesus Christ. Look at dismembered and debilitated churches! Look at families growing up without pastoral care or public ordinances! Look at individual professors abandoned to insensibility, to passion, to ruin. In view of these sad results of "difficulties in the congregation," let the reader be warned to seek, by prayer and effort, the peace and prosperity of Zion, to keep out "difficulties," and to put them out, as speedily as possible, when the devil, desiring "a nice time," has introduced them.—*Presbyterian Banner*.

PRAYER MEETINGS.—It is very important that a prayer meeting should not be wearisome. Such prayer meetings will not merely be uninviting but repulsive; and what is worse, in those who attend it may destroy the spirit of prayer and induce a habit of contented mockery.

A prayer meeting should be conducted with spirit. A dull and heavy mode of conducting a meeting will make it dull and heavy. The person conducting the meeting should be prepared. No time should be lost in turning over leaves. A passage of Scripture, short, and selected for point and impressiveness, should be read; and a few verses, selected in like manner, should be sung. Any remarks should be pertinent and brief. On this point every one should examine himself carefully and unsparingly; for we do not tell each other our faults, and we shall not without pains-taking and impartiality, suspect our own faults. A prayer meeting should be confined carefully within its limited time. It is far better that people leave a meeting remarking that it has broken up too soon, than that it has held too long. In case different members of a meeting conduct it in turns, the member should be named at the preceding meeting, that he may be present and prepared. Variety may thus be given. These are small matters, but small things do not always produce small consequences.—*Watchman and Observer*.

Historical Sketches.

(For the Banner of the Covenant.)

THE CHURCH OF OUR FATHERS.

[Continued from p. 231.]

When the Roman legions were withdrawn from Britain about the middle of the fifth century, (A. D. 448) the native inhabitants, enervated by long servitude, and deprived, by conscriptions for the imperial armies, of the youthful, the vigorous and the brave, who might have afforded them some protection, were left exposed without defence to the incursions of the barbarous tribes of the Northern part of the island. Again and again they applied to the Roman patricians, declaring their deplorable condition in the most pathetic manner. "The barbarians, on the one hand, chase us into the sea: the sea, on the other, drives us back upon the barbarians, and we have only the hard choice of perishing by the sword or by the waves." Despairing of obtaining any help from Rome, which was at that time scourged by the terrific Attila, they applied to the Saxons, who had their settlements on the banks of the Elbe and the shores of the Baltic, and had taken possession of the sea-coast from the mouth of the Rhine to Jutland. These barbarians were inclined to maritime life, and in their piratical excursions they had ravaged the coasts of Gaul and Britain. Their vessels were formed of light timber and wicker work, and covered with skins; and being of small draught and little weight, they were able to penetrate far into the interior of the countries they pil-

laged, and, before the terrified inhabitants could recover from their consternation, their enemies had gone beyond their reach. They were bloodthirsty and cruel in their warfare; and it is supposed that they derived their name from a word *seascas*, which signifies *sword*, (Relig. Mag., vol. iii. p. 329.) They were entirely ignorant of letters; and their system of idolatry was sensual and cruel. An early writer says, (Gildas, quoted u. s.,) "their monstrous idols almost surpassed in number the diabolic devices of Egypt, of which we may yet see some in their forsaken temples with hideous portraitures and terrible countenances." Their chief deity was called Wodin, or Odin, and corresponded to the Roman Mars, the god of war. They offered human sacrifices, and were extremely superstitious. We retain in our language the names of some of their idols in the terms we apply to the different days of the week; and the word *Easter* is derived from a goddess they worshipped, and, also, the term *elves*, a kind of fairies, to whom they paid much reverence.

Hengist and *Horsa* were the leaders of the first band of Saxons who settled in England. They arrived in the year 469, with three vessels and 1,600 followers. They were succeeded by numerous other hordes, of common origin, and after having successfully repelled the barbarians of the North, they subdued their allies, and compelled them either to leave the island altogether, or to take refuge in the mountainous regions of Wales and Cornwall. "The private and public edifices of the Britons," says Hume, "were reduced to ashes; the priests were slaughtered on the altars; the bishops and nobility shared the fate of the vulgar; the people flying to the mountains and deserts were intercepted and butchered; some were reduced to servitude; some compelled to desert their native country." Britain was divided into *seven*, or, as some say, *eight* kingdoms; which, however, were consolidated in 827, under the government of Egbert.

It is not to be supposed that the Saxon supremacy was established without a struggle. Feeble as the Britons were, the cruelty, perfidy and oppression of their treacherous allies aroused resistance; and many a hard conflict taught them the art of war. The legends of these ages, which, though covered with a drapery of fiction, are yet founded upon fact, preserve the recollection of *Arthur* and his celebrated knights of the *Round Table*, and of other patriotic chieftains who successfully resisted the assaults of their invaders. The renowned Arthur is said to have lived about the beginning of the sixth century, and to have extended his sway from Southern Wales as far as Edinburgh, in Scotland, where one of the lofty eminences, which gives so much picturesque beauty to the modern Athens, still bears his name. Indeed it was not till the reign of Edward I. that the independence of the Britons was finally destroyed by the conquest of Wales.

While the hostility which existed between the Saxons and Britons would tend to prevent the conversion of the former from their barbarous idolatry to the pure and holy religion of the latter, there is reason to believe that some efforts were made for this purpose, and that they were far more successful than might have been anticipated. Jamieson tells us that not only the Northumbrians, but the Middle

Angles, the Mercians, the East Saxons, all the way to the river Thames, which is by far the greater part of what is now called England, were converted to Christianity by means of the Scottish missionaries, or those whom they instructed. (Hist. of Culdees, p. 91.) These Scottish missionaries were the same as the Culdees, who were found by Augustine in all parts of England when he arrived there; and who were called Scottish because they corresponded in their religion with the system generally held by that nation. It is true that many of the missionaries may have come from Scotland or Ireland, but still they were the same in their theological tenets as the Britons. Before the coming of Augustine, Christianity had made much progress among the Saxons; and indeed an eminent writer of Church History deploras that the mission of Augustine and his companions and successors resulted in the overthrow of the Culdees—since, “had the Scottish rules prevailed, England would have enjoyed a freer church constitution, and a constant principle of resistance to the Romish hierarchy would have existed from the first.” (Neander, p. 119.)

In connexion with what we have mentioned, we may add that Christianity was already introduced in the kingdom of Kent, in consequence of the marriage of Ethelbert, the king of that portion of the heptarchy, with a daughter of the king of Paris. This princess was a Christian, and it was expressly stipulated that she should enjoy the full and free exercise of her religion. A number of the French clergy accompanied her to her new home, and by her influence and their instructions the Christian religion was regarded with much favour. Her husband, according to some accounts, embraced the faith of the gospel; and application appears to have been made to the French bishops for more teachers. This was unsuccessful; but the pious Bertha continued her exertions, and greatly extended the influence of Christianity among her subjects, some of whom, it is probable, embraced it, while all were favourably disposed towards it.

(To be continued.)

BABYLON. *Tower of Babel.*—The Rev. H. A. Stean, in a report to the London Society for promoting Christianity among the Jews, thus describes the result of his visit to this celebrated site in January last: “It was a beautiful day; and as we rode over the vast plain of Babylon, once crowded with streets, palaces, and gardens, now entirely deserted, forsaken and desolate, I read as it were on every tumulus which we passed, and every broken-up canal embankment which we crossed, the denunciations of the prophet: ‘And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant.’ (Jer. li. 37.) The Birs itself, which like a giant shadow of bygone ages rises from the midst of a barren waste, even in its devastated, ruined, and abased condition, still seems to utter the proud language of Nebuchadnezzar: ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?’ This elaborate monument of ancient days is generally admitted to be the site of the tower of Babel, and the renowned temple of Jupiter Belus, so minutely described by Herodotus. The name Birs is a corruption from the Birsif of the Chaldeans, and the Borsippa of the Greeks. According to the Talmud it was a locality in the ‘great city,’ and a place unfavourable for the study of the law; for which Raschi accounts with very little sagacity, by saying ‘that the air near it made one forget learning;’ though the most probable reason is, because vain mortals raised here the first impious monument, and also here the great image was set up, before which a cringing people bent their suppliant knees. On the summit of the

huge pyramidal hill stands a fragment of the brickwork, about 35 feet high and 28 broad and thick; it is shivered, broken, and torn on all sides, and rent in the centre. Around it are scattered heaps of conglomerated bricks, entirely vitrified, and as hard and unyielding as adamant. This strange phenomenon must have been caused by the most violent action of fire or electric fluid: and thus were Babylon's high gates burned with fire, and her costly temple preserved as a beacon of divine vengeance, and an irrefragable proof of the divine source of prophetic revelation. From the top of this smitten tower the eye, in the words of the poet of Israel, wanders over 'a land of darkness and the shadow of death,' without any object to relieve the sight, except the incessant tumuli (the traces of former habitation,) which extend to the very verge of the horizon. To the westward are lakes and swamps, the tomb of the prophet Ezekiel, and a few other straggling buildings, which only enhance the desolate aspect of this forlorn region."—[N. Y. Recorder.

MORAL INFLUENCE OF CHRISTIANITY.

The Influence of Christianity.—The discovery of Pompeii has been worth thousands of sermons as a vindication of the reformation worked by Christianity. Had it not been for the paintings that still survive on the walls of the exhumed dwellings, the moderns would have had no adequate conception of the immorality of the ancients. All that Tacitus has written of the licentiousness of the Roman emperors fails to make an impression equal to that produced by these indecent pictures. For that an idle, luxurious and despotic monarch should violate every law, human and divine, seems not impossible; but that private citizens should imitate their example, surpasses belief, which is proved by the walls of Pompeii. On those walls; the walls of dwellings; the walls of the common sitting-room; the walls on which husband and wife, mother and daughter, maiden and suitor gazed in company, are seen paintings which would disgrace the vilest modern bagnio. The universality of these pictures proves that it was not a few dissolute young men who thus covered the walls of their rooms, but that fathers of families, citizens of highest rank, and even grave senators, were equally guilty. How gross and corrupt must the state of society have been, in which the licentious not only shook off all decorum, but sat in the very domestic circle itself!

We need not go so far, however, to solve this terrible riddle. It was the debasing Paganism of the ancients which gave birth to this sensuality, which nourished this profligacy, which domesticated this licentiousness with its daughters. In all that relates to the cultivation of physical manhood, as distinguished from man the moral agent, the Romans were, perhaps, superior to ourselves. Their frequent use of the bath, by which the skin was kept healthy; the general practice of gymnastic exercises, by which the muscular system was developed; the habit of living, not in close rooms, but in the open air nearly altogether, by which the lungs received pure aliment—these things gave to the inhabitants of ancient Italian cities great physical advantages over the denizens of modern towns. But meantime the morals of the community were left almost wholly uncultivated. Instead of having a religion which held up to imitation the life of a spotless founder—and no creed of morality can long flourish unless based upon religion—the faith of the people, if faith it can be called, demanded that they should credit the existence of many gods, most of whom were grossly depraved, none of whom were immaculate, and all of whom were plainly the creations of the priests.

What else could result from such a religion, but the vicious state of morals we have described? The amours of Jupiter, Apollo and Mars, with the still more scandalous intrigues of Venus and Juno, were not the things to awaken love, reverence, or even respect in worshippers, but were direct incentives, on the contrary, to coarse licentiousness. It requires no laboured argument to prove that the Paganism of the ancient world must have stimulated sensuality—must have rendered the human race more and more "of the earth, earthy"—must have tended continually to lower man to the level of the brute, by eradicating from the character whatever was pure, whatever was refined, whatever was spiritualizing. A little work on duty, which Cicero has left behind, betrays, by its numerous shortcomings, how incomplete was the ethics of even the wisest and best of the ancients. But the life of Cicero itself, or that of Cato, both "model" men of their day, reveals how far below the modern standard of right was the standard of Paganism. When the purest men of their time advise suicide, and practise other flagrant crimes, what must be the condition of the mass!

It was from this state of moral degradation that Christianity raised mankind. But when we speak of Christianity as doing this, we mean the faith taught in the Bible, and not the creeds, the ceremonies, and the trivialities which error or bigotry have added to it. It is in the life of its great founder, in the precepts inculcated by Him, and in the beautiful narratives with which the gospels especially are crowded, that we must look for the living influence, that, like a purifying stream, has washed away whatever was foul in the past, and made the moderns, as compared with the ancients, what a May meadow is to a stagnant marsh. The whole moral tone of society has been regenerated by the example of Him, who "went about doing good," and of the secret teachings of that sermon on the Mount, where He "spake as never man spake." No one sect has done this, nor any combination of sects, perhaps; but the life-giving principles of Christianity alone, as taught in the Bible.

In a word, ancient Paganism brutalized man, while Christianity spiritualizes him. The one fostered the animal part of our nature, the other cultivates all our better qualities. The one lowers the human race to the level of "the beasts that perish," the other fits it for high aspirations and teaches it to believe in an immortal life.

[*Phila. Ledger.*]

Temperance.

MODERATE DRINKING.

"It can never injure me," said a young man recently in our hearing. "I drink very moderately." "Glad to hear it," we replied, "although we should feel that you were on safer ground if you had said, I do not drink at all. And if you must continue in the practice, we hope, for your own sake, and the sake of those with whom you are connected in the endearing relations of life, it may ever be so with you. But look at the locomotive! (we were near a station-house;) see how moderately it starts; now it moves with a fitful jerk or two, felt through all the cars, and now, where is it—beyond your sight!" The young man was at a stand. "But," said he, "I am a moderate eater to-day; I can be so to-morrow, and all my life long. Why not talk against moderate eating, lest a man become a glutton?" "Much for the same reason," we said, "that we should not warn against an immoderate rush in a well-trained horse. It is not in his nature. But, get up the steam in a locomotive, and who shall control it? Get up the steam in a man, and where is he? Your food does not create this stimulant. The more a man eats, the more sluggish he is, and soon his soul loathes that in which he delighted. He must be moderate. But not so with strong drink. It is the steam in the locomotive. It causes you to move gently to-day, rapidly to-morrow, furiously next day, when you may take an awful plunge, never to be recovered. You may be a moderate drinker of water, and be contentedly so all your days. But alcohol is a subtle poison, affecting every nerve in your system—weakening all, and requiring more to raise you up to your wonted height—making you yourself yield to that which you say shall be your servant—placing you at its feet—filling you with anguish indescribable, if you cannot have it, and plunging you to the lowest depths, when you can." "Well," said he, "when I get there, I will send for you to be my comforter." "We will come," replied we, "with all our heart, for we have often stood by the bed-side of the miserable inebriate, to quiet his wretched spirit, but, alas! he has exclaimed, 'Miserable comforters are ye all. I'm lost! I'm lost! Hell! damnation! Oh! I'm lost! lost!' were the cries pre-saging eternal wo." Here the conversation was taking rather too serious a turn, and the young man walked away without uttering another word. Would, we said to ourselves, that our young men could be admonished more, and convinced more of the evils of moderate drinking! Here commences, but they know it not, remediless ruin. Parents! teachers! impress it on the youth committed to your charge. Why let the immortal mind be turned for ever to folly and to shame, to madness and to death?

FATHER MATTHEW'S wonderful reform in Ireland seems to need doing over again. The London Spectator states that in 1838, 12,206,342 gallons of whisky were consumed in that country, which decreased to 5,260,000 gallons in 1842. This was with a population of 8,175,000 souls. But now, with a population of only 6,515,000, no less than 8,208,256 gallons are consumed.

Romanism.

TEN DAYS IN TIPPERARY: OR, NOTES AND OBSERVATIONS ON THE IRISH MISSION.

BY ONE OF THE HUNDRED.

For the sake of some of our readers, it may be well to explain that, in the spring of the present year, a paper was read in London, by the Rev. Dr. Steane, to the friends of the Evangelical Alliance, proposing a special mission of one hundred ministers to some chosen district of Ireland, to preach the gospel, chiefly in the open air, on week day and Sabbath day, for the space of one month. The proposal was approved and adopted, and measures were forthwith set on foot for its execution. The month of August was the one fixed upon, and Connaught the province originally intended as the sphere of operation, because there, it was believed, the ministers would be kindly received, and their plans carried out with comfort, and some hope of success. For reasons which it is not necessary here to state, the field of labour was suddenly changed from the west to the south—a change which had a great influence on the mission—but which the writer is fully persuaded has been, and will yet be, overruled for much good.

It is proper to premise that no one is responsible for the sentiments contained in this paper, save the writer of it; nor does he wish in the slightest degree to compromise the friends who projected the mission, or to reflect on any one. His object is simply to state facts and events as they occurred, that, if possible, the scheme may appear in its true light. Be it observed, also, that reference is made, all but exclusively, to the experience of the Tipperary section, which, however, it is thought, may be taken as a tolerably fair sample of the whole.

Arrived in Dublin, the brethren were sent down in little bands of eight, to the districts marked out for them, there to be subdivided as circumstances might dictate. They started, doubtless, with fear and trembling, to the stronghold of Irish popery, yet not without hope that they would be allowed to speak to the people in the house and by the way-side. But the project had been made public, and the priests being forewarned were also forearmed. They organized a general and fierce opposition, and excited the people to the highest pitch of fury. During the first week of the mission, the riots at Limerick and Clonmel had taken place, and considerable alarm prevailed about the safety of the missionaries.

Of the wilful misrepresentations and gross falsehoods published in the Roman Catholic press, and especially in the *Limerick Reporter*, concerning the speech and deportment of the missionaries, we have not time, and scarcely patience to speak. Were it not that wrong impressions respecting our prudence might rest on the minds of some friends at home, these false statements should be passed over in silence. Suffice it to say here, that not a single controversial sentence was uttered, and that Mr. Dickenson, at Limerick, instead of being "heard patiently for twenty-five minutes, until he made an indecent assault on the blessed Virgin," never named the Virgin at all, and was assailed by the fiendish yell of the mob before he had finished all the reading of his text!

After the riots at Limerick and Clonmel, the question in the committee rooms in Dublin for twenty-four hours was, "Shall we proceed to occupy the other stations, and, as far as possible, work out our plan?"—It was at length unanimously resolved that we should; and then the question was put, Who will go to Tipperary? Eight immediately stood up, of whom the writer was one. Next morning, with no small measure of anxiety, and after earnest prayer for divine direction, we set forth, followed silently by friends who found it inexpedient to show any sign of recognition, because both they and we were tracked and pointed out by priestly spies, some of whom followed us to our destination.—Four of our number went to the town of Tipperary, and other four to Cahir, a few miles farther to the south-east. The Cahir subdivision found comfortable lodging under the roof of a kind Christian lady; and a large room, used as a place of worship by the Plymouth brethren, was placed at our service for the holding of meetings. We imagined that the lines had fallen to us in pleasant places; and so in some respects they had; for the town and its environs are beautiful—reminding us of our own Bridge of Allan; the soil is proverbial for its fertility, and the climate is remarkably fine. "Only man is vile." We soon discovered this. Scarcely had we seated ourselves in our lodgings, when in walked the sub-inspector of police, and, after stating that the priest was running about much excited, asked if we intended to preach in the open air—assuring us that if we made the attempt, he could not

guaranty the peace of the town, or our safety, and that he would require the aid of at least forty men to shield us from the fury of the mob. We gave him our assurance that we would not preach in the open air without sending him previous notice, and he left us. We then sallied forth, two and two, in different directions, to survey the beauties of the place, dreading no danger. But we were mistaken. First we heard some emphatic mutterings—then cries and yells—then a volley of stones flew past us. Our two brethren met the same reception in a different quarter of the town. The friendly greetings which met us in the lovely town of Cahir were of the following fashion:—"We need no devils here—go back to hell where you came from." "You are come to preach the gospel—the devil prosper ye." "If you come to our country, we'll tear you to pieces,"—and then another yell, and another volley of stones.

We saw our peril, and resolved for the present to refrain from preaching in the open air; and next day at noon, being Sabbath, we had sufficient evidence of the wisdom of this resolution, for a mob of ruffians from the hill-sides, for many miles round, had been gathered in to assault us, and were congregated in the square waiting our appearance.—But we went quietly, and by a private path, to the Protestant church, and heard an excellent and evangelical sermon from the curate—the Rev. John De Renzy—an earnest man, and one who is valiant for the truth. Five times in one year have the windows of his house been broken by the popish mob; and twice, during our brief sojourn in Cahir, were he and his lady assailed and stoned on leaving our meetings in the dusk of the evening; but still he perseveres, contending earnestly for the faith once delivered to the saints. God speed his efforts! From him and the vicar, Mr. Giles, the deputies received the greatest attention and kindness, and the assurance that their visit was gratifying to them, and would do much good.

The mob collected in Cahir Square on the noon of the Lord's day had that morning received their commission. In common with our brethren in other parts, we were denounced by the priest from the altar. No text—no sermon had he. A harangue against the missionaries was his only discourse. These denunciations were substantially the same in all cases of which we have heard in so far as concerns their tendency to instigate the mob to mischief. The people get the hint, and not only understand it, but *must obey* it. But more of this anon.

With us at Cahir the Sabbath passed off quietly; and in the evening we had divine service in our hired house,—the Rev. Mr. Dickenson, who was so maltreated at Limerick, officiating on the occasion. It was otherwise with our friends at Tipperary. Although they had not preached out of doors, but in the Presbyterian church, they were mobbed and insulted on the way to their hotel,—some of the windows of which were smashed by the infuriated rabble. It is well that there are many and divers witnesses of the truth of these things, and among others, that we have the testimony of a gentleman whose praise is in all the churches—one who has taken a leading interest in this movement, and who went personally to Tipperary. We say it is well, for we fear lest our friends in Scotland should refuse to credit our statements, and call them exaggerated, or at least attribute rough reception to our own imprudence.—Our brethren abandoned the town of Tipperary, and came down to us at Cahir. Here, amid hootings and peltings and annoyances, not a few, we held our position—simply because Cahir is a military stronghold. There were sixty infantry in the town, and about four hundred cavalry in the immediate vicinity, and this, with the vigilance of the police, overawed the mob. Every night we held a meeting in the school-room above referred to, and preached to as many as it would contain, a few Roman Catholics being present on each occasion. Our perseverance exasperated the rabble without, and led to the cowardly attacks we have mentioned, upon the curate, Mr. De Renzy, on his way home. Let us hope that some good impression has been left at Cahir—that the power of its Maynooth priests will speedily be broken, and the fierce spirit of its degraded population be exchanged for the meekness of Christ.

Two of us took our departure with regret, leaving other two to carry on the work in that district for a few days longer, and bent our steps to the smaller towns and villages around. In one of these, Galbally, a good work is going on, and we were glad to learn that when the Rev. John Ker of Glasgow preached a few days prior to our visit, not only were there some Romanists openly amongst his audience, and, what is better, and what was not discovered at the time, there was a goodly number of them quietly planted behind the hedge, close by where the preacher took his stand. The village priest was on the watch, got their names, and they were to be denounced at the altar next Lord's day. Leaving Galbally, we went to visi

Cork and Queenstown, and having preached the gospel there, we returned to Dublin to give some account of our stewardship.

Let this suffice for the narrative part of the Tipperary division, and let us now generalize a little, and elicit if we can the spirit of the movement, the causes of its comparative failure, and its probable results.

It is readily granted, that with favourable exceptions, such as Carlow, Waterford, and Birr, the chief object of mission-preaching out of doors to the Romanists has not been gained. And why not? The writer of this paper feels disposed to attribute this comparative failure in some measure, to the sudden substitution of the south of Ireland for the west, as the field of operations, and to the immature character of the arrangements for our reception there. But, however this may be, there are other causes of present failure which may be noticed.

The power of priests is one and the chief of these. We knew well ere we visited Ireland the intolerant spirit of Popery, but certainly we had no conception, that in this land and under British rule, the priests could so far carry that spirit into practice as to set all order and authority at defiance, and hound on the ignorant mob to attack and maltreat peaceable British subjects. Let the popish press, in their sneering mendacity, attribute our safety to the priests if they will; to them, and to them only, as the prime instigators, we attribute our danger: nor is the proof far to seek. From every popish altar in Munster the missionaries were denounced, very much in the same terms, and every one who knows any thing of the power of the priests, knows that a hint from them at the altar is equivalent to a command which the mob must obey. The terms of denunciation were, in general, something like these, and our readers will please to mark their cunning. "Don't go beyond the law, boys, don't strike these men, but let them down aisy." Now this "letting down aisy" needs explanation to a Scottish mind, and we got it from the Roman Catholic servant of a Protestant clergyman. "Sure, sir, didn't we know well enough what it means? It means to get a man into a mob, and jostle him until he is thrown down, and then the crowd will run over him, and if he is hurt or killed, it's nobody that does it!"

Nor is it over the ignorant rabble only that the priests wield such a fearful influence—men of intelligence, magistrates, and mayors, too, are in many places under this tyrannic sway, and this, not so much because they dread their power over the life to come, as because they know that by their influence with the multitude the priests can ruin their trade! If the mayor of a town is a grocer, a baker, he must obey the will of the priest, or his occupation is soon gone. The holy father plants himself at the altar when the multitude are there at mass—he does not in express terms say, "Don't buy your bread from that baker, or your sugar from that grocer;" but he says, "Sure now, boys, that man is not of the right sort—wouldn't it be a nice thing to see the grass growing at his door?" and the boys understand well what this means, and the baker or grocer may leave the place, or his trade will leave him.

Instances without number might be adduced in proof of these allegations. Let the reader consult Dr. Dill's book for facts. These southern priests, and especially the Maynooth-bred ones, are above all law but that of the Jesuit general. They frequent the hotels, the steamers, the railways, the pay-tables of large employers, and even the post-office, as spies. The confessional comes to their aid, and gives them a marvellous power over the people, making the poor creatures extremely jealous of one another, and bringing out, now and again, in the midst of all their degradation, most hopeful symptoms of a strong under-current—a desire to trick their spiritual advisers where they can venture to do it with safety. They are ostensibly at the priest's bidding; and their fury is fierce against Protestant teachers; but we have some proof that it is often *feigned*. In short, to those who have not witnessed the state of Ireland with their own eyes, we know of nothing so like the promptings of the priests, and the yell of the people, as the ringing of a bell every morning at nine o'clock, at a castle in the neighbourhood of where we now write; the sound is immediately followed by the loud howling of the Duke's hounds, rejoicing in the tinkling intimation that it is the breakfast hour. The priest at the altar rings the bell, and the mob goes forth and yells, because, if they do not, they are well aware that he can deprive them of their morsel of bread—put them out of employment, and make them flee the land. Nor is this to be wondered at in such places as Cahir, where there are only some 250 nominal Protestants, out of a population of 7000. To the poor people the priests are in God's stead, they know that their craft is in danger, "they are in great wrath because their time is short."

The degradation—the abject servility—and fiend-like ferocity of the people, thus instigated by priestly tyranny, is obviously another reason why we did not always succeed in the special object of our mission. So far from being prepared by any previous training to hear us, they were prepared—we had almost said *compelled*—to resist us with all their might. So far, at least, as open air preaching is concerned, we would certainly have been more successful in the west, and still more so in the north. Not that the writer regrets the mission to the south. The very opposite is the case. He glories in it; yea, even in its very failure, and in the fierce onslaught of its adversaries. Great good will flow from it. God chooses the foolish things of this world to confound the wise.

It were easy to descant on some minor causes of failure, such as local jealousies, and rumours of our being government agents, paid to proselytize, but we forbear. Rather let us look for a little at the hopeful symptoms which came under our notice.

We affirm, then, after as careful observation as we could give to the subject, that, amongst many of the Romanists, even in the dark south, there is a secret reaction—a desire for information—a willingness to cheat the priest when they safely can—notwithstanding an apparent obedience to his dictum. The priest wants no inquirers—no troublesome reasoners among the people—nothing but the most docile submission; but, notwithstanding the general show of external obedience, there are to be discovered, by a careful observer, some hopeful symptoms of inquiry. Take an illustration or two. If you offer a tract to a Romanist, in the presence of one or more witnesses, he will tear it to pieces, and grin in your face; but if you meet the same individual alone—if you come upon him when driving in your car along the road, and drop a tract or a Testament, when he thinks no eye sees him, he will eagerly pick it up, and put it in his pocket. If a Scripture reader goes into a Roman Catholic house and takes out his Bible to read, they will in most cases refuse to listen, because the priest has forbidden them; but if he can *recite* the word of God, they will listen attentively—thus evading, as they think, the priest's mandate. Again, if a Scripture reader goes into a house, and finds the wife there alone, she receives him gladly; if he returns next day and finds the husband alone, he is no less gratified with a visit; but let him go a third time, and find them *both* in the house, and he is instantly and fiercely expelled. The power of the priest and the confessional is there! Husband and wife are jealous of each other, and neither will do or say any thing which the other might report against them at the next priestly scrutiny. Another illustration we cannot refrain from giving. A protestant minister takes his stand in a Catholic village, and begins to pray. A few boys only are near, and they hastily run off, the prayer comes to a close, and, to his astonishment, the minister sees the boys running back toward him. He questions them, "Why did you run away? and why did you come back again?" "Sure, sir, the priest told us, when any of you come to pray or preach to us, we were to run off; but he didn't tell us not to come back again!" Here, then, we imagine that we discover indications that much of this fury may be as feigned as it is fierce—signs of an under-current, which we hope will soon take the place of the upper-current, and become a broad-flowing stream. Railways—travellers—tracts—Bibles—and Scripture readers, all combined, are letting in light on the poor Romanists, despite all the craft and vigilance of their spiritual jailers. God speed the hour of emancipation!

What then is to be the issue of our visit? What results may be expected? What subsequent steps, if any, should be taken? It is a failure, say some—and, in a certain sense, we grant it is. Open air preaching has in most cases failed. But if by calling it a failure it is meant that no good will follow, we demur to the conclusion. The very bitterness, the unconstitutional hostility of our reception, will excite inquiry and cause investigation, which might not have followed had we been suffered in peace to preach the gospel. Inquiry will be excited amongst the people, agitation all over the land, and investigation in high quarters; otherwise this is no longer fit to be called a free country, and British liberty is at the mercy of popish priests. It has done evil, say others. It may be so. Christ came not to send peace on earth, but a sword. And where there has existed a false peace—where the lukewarm protestant was living hand and glove with the popish priest—our visit may have disturbed that hollow truce, and troubled the stagnant waters. But our experience is this—whatever that of our brethren may have been—that in every case where the Protestant ministry, of any denomination, were doing their duty, they welcomed us with cordiality, and declared their conviction that good would follow.

One feeling must have been strengthened in the bosoms of all the hundred missionaries—a feeling of sympathy for our protestant brethren in the south of Ireland—struggling for the defence and propagation of Gospel truth in the midst of such terrible difficulties. Let us pray for their safety and success. To the writer of this paper it appears, that whatever brethren from England or Scotland may henceforth do, in the way of occasional visits for consultation and inspection, the work of evangelizing Ireland must be carried on chiefly through native agency. Best wherever it can be got, it is emphatically best among the Irish, for they are a peculiar people. Let us select and strengthen, extend, some existing Irish mission, and by all means let us pour into the south a flood of Irish Scripture readers or reciters.

Another thought presses upon us. We have hitherto been too general and diffuse in our efforts against Irish popery. Let us concentrate them now on one point. Let us remember that this is not Spain, nor France, nor Italy, but Britain; and let us put forth all our energy to break the power of the priests. Shall it be said that the craven-hearted cowards who shoot their arrows in the dark, and keep out of shot range themselves—that the minions of a foreign despot—the hired creatures of an Italian ecclesiastic, are to be suffered by their denunciations to curtail the liberty and endanger the lives of peaceful British subjects with impunity? Shall it be said that these Maynooth men shall continue to receive British money only to be taught to defy British law? We must and we will have liberty to walk the streets of Tipperary in peace—liberty to speak our sentiments, secular or sacred, if we do not talk treason—and liberty, with our Bibles in our hands, to instruct those who are willing to hear us, unmolested by the myrmidons of priestcraft, otherwise British freedom has become a mere name, and priestism is the law of Ireland. Let there be an earnest crusade against the priests. Their power must be broken in the south, as it has been in the north, and in some measure also in the west of Ireland. They are trembling for their stronghold. Let our motto be, “No truce and no compromise.” Lately, in one of the disturbed districts, a number of the people met, and resolved that if any more of the inhabitants were shot, they by way of reprisal would shoot the priest! The effect was marvellous. There was no more thunder at the altar, and no more midnight murder. We counsel no such course. We have other weapons, if we would but unite in using them. By the public press, by public meetings, by petitions to government, let us remonstrate against any unworthy concessions to these men—any attempt to govern Ireland through the priests—any continuance of public money to Maynooth. Persecution! This is none of it. Is it persecution, if a traveller has come into my house and shared my hospitality and forthwith begin to attack me—is it persecution for me to open the door and bid him walk out? Certainly not. Let Britain arise and break the power of these intolerant disturbers of the peace, and Ireland will no longer need an armed force of 38,000 men to maintain public tranquillity! Sir Robert Peel could do it. He set them a fighting with one another. Our whig government try to please them, but they never can.—*C. P. Mag.*

THE POPE'S BLASPHEMY.—Pius IX. when invoking the aid of the priests and ‘faithful’ all over the world, to assist him with their prayers, to decide the momentous question—“Whether the Virgin Mary was born from original sin,”—addresses them as follows:

“We confide, above all, in this hope, that the blessed Virgin, who has been raised, by the greatness of her merits, above all the choir of angels to the throne of God: who has bruised under the foot of her virtue the head of the ancient serpent; and who, placed between Christ and the Church full of grace and mildness, has always snatched Christian people from the greatest calamities. For you know perfectly well, venerable brethren, that the foundation of our confidence is in the thrice Holy Virgin, for it is in her that God has placed the fulness of all good; so that if there is in us any hope, if there is any favour, if there is any salvation, we know that it is from her that we receive it; for such is the pleasure of Him, who has willed that we should have all through Mary.”—[*G. R. M.*]

If the way to heaven be not far harder than the world imagine, then Christ and his apostles knew not the way, or else have deceived us; for they have told us, “the kingdom of heaven suffereth violence,” and that the gate is strait and the way narrow, and we must strive if we will enter. If ever souls obtain salvation in the world’s common, careless, easy way, then I’ll say, there is a nearer way found out than ever God in Scripture hath revealed to the sons of men.—*Baxter.*

Poetry.

THE BLIND BOY.

It was a blessed summer's day;
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's simple shade,
Till, suddenly, I came upon
Two children who had thither strayed.

Just at an aged beech tree's foot
A little boy and girl reclined;
His hand in hers he gently put—
And then I saw the boy was blind.

The children knew not I was near—
A tree concealed me from their view—
But all they said I well could hear;
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
So do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree."
The poor boy sighed, and gently said;
"Sister, I wish that I could see!

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there;
How beautiful for one who sees!

"Yet I the fragrant flower can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! he has not given;
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, there all see;
But why ask me a thing so odd?"
"O, Mary, he's so good to me,
I thought I'd like to look at God!"

Ere long, disease his hand had laid
On that dear boy, so meek and mild;
His widow mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said, "O, never weep for me;
I'm going to a bright, bright place,
Where, Mary says, I God shall see.

"And you'll come there, dear mother, too;
But, mother dear, when you come there,
Tell Edward, mother, that 'tis you—
You know I never saw you here?"

He spoke no more, but sweetly smiled,
Until the final blow was given;
When God took up that poor blind child,
And opened first his eyes—in heaven.

[Selected.]

THE BEAUTY OF RELIGION.

The following lines are copied from an old magazine. They are the production of a poet of the name of Henry Moore, and were published about fifty years ago. They seem to possess merit enough to warrant their re-publication.

Soft are the fragrant flowers that bring
The welcome promise of the spring,
And soft the vernal gale;
Sweet the wild warblings of the grove,
The voice of nature and of love,
That gladdens every vale.

But softer in the mourner's ear
Sounds the mild voice of mercy near,
That whispers sins forgiven;
And sweeter far the music swells
When to the raptured soul she tells
Of peace and promised heaven!

Fair are the flowers that deck the ground,
And groves and gardens blooming round,
Unnumber'd charms unfold:
Bright is the sun's meridian ray;
And bright the beams of setting day,
That robes the clouds in gold.

But far more fair the pious breast,
In richer robes of goodness dress'd,
Where heaven's own graces shine:
And brighter far the prospects rise
That burst on Faith's delighted eyes
From glories all divine.

All earthly charms, however dear—
Howe'er they please the eye or ear,
Will quickly fade and fly:
Of earthly glory, faint the blaze,
And soon the transitory rays
In endless darkness die.

The nobler beauties of the just
Shall never moulder in the dust,
Or know a sad decay:
Their honours time and death defy,
And round the throne of heaven on high
Beam everlasting day!

[For the Banner of the Covenant.]

Obituary.

Died, at the residence of her uncle, Mr. James Campble, near Sparta, Randolph county, Ill., on Saturday, June 25th, 1853, Miss ELIZA CAMPBLE M'GUIRE, aged seventeen years, ten months, and twenty-eight days.

The subject of this brief notice was a young lady of great amiability of character, and of a very retiring disposition.

She lost her mother before she was four months old, and was raised with her grandmother, Mrs. Campble, widow of the late John Campble, of Shenango, who was well known to many of the ministers of the Reformed Presbyterian Church. Widow Campble, who still survives, had the pleasure of seeing her instructions greatly blessed in this case.

At an early age her mind was much engaged with the subject of religion. In her eighth year she heard Mr. Kell lecture on the true vine, recorded in the 15th chapter of John's gospel; and, about the same time, she heard him preach on the 54th verse of the 6th chapter of John's gospel—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." She was frequently heard, when alone, speaking in a rapturous manner of these discourses, showing, evidently, that they had made a deep and lasting impression on her mind; and often she would speak of Mr. Kell as the good old man who speaks so much of Jesus Christ.

She made a profession of the religion of the Lord Jesus Christ in the fall of 1852, in connexion with the Reformed Presbyterian Church, in the congregation of Grande Cote, State of Illinois.

She joined in the commemoration of Christ's death, for the last time on earth, on the third Sabbath of April, 1853; and though in a very feeble state of health, she was present at every service in connexion with this communion occasion.

One of the speakers on Monday made some remarks on the uncertainty of their all meeting again on earth, on a similar occasion, which were noticed very particularly by her.

From this time her health rapidly declined, and it began to be evident to all that her end was fast approaching. She gave a great manifestation of the power and reality of religion in the last few weeks of her life. There was nothing rapturous in her manner—none of that stereotyped mode of expression which is sometimes heard around a dying bed; but there was that calm composure, that steady gaze on eternity, which flow only from faith in Christ Jesus.

The last time that I visited her I spoke of the nearness of her dissolution, of the great uncertainty of our ever again meeting on earth, and asked her what she now thought of death? She replied—"There is no fear in death to me; for Jesus Christ died, and he is all and in all to me."

A few hours before her departure she observed the clock strike eight, and said—"That is eight, and I may live two hours longer." She then bade farewell to all the friends around her bed, and gave some directions to one or two of them as to how they should live.

After this final adieu the sound "The bridegroom cometh—go ye out to him," seemed to be more distinctly heard by her, and she was busy, in the few remaining moments, in trimming her lamp. Those around her bed heard her repeating such expressions as—

"Into thine hands I do commit
My spirit; for thou art he,
O thou, Jehovah, God of truth,
That hast redeemed me."

"Come, Lord Jesus, and receive me to thyself. The valley of the shadow of death has no darkness for me. There is none but Jesus Christ for me, and through him I am more than a conqueror. He is ready to set the crown of glory on my head." In a little time she gradually sank to rest.

"And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

Family Circle.

THE CHRISTIAN IN ADVANCING YEARS.—Whence arises the universal dread of growing old? Is it from an overweening vanity of personal charms? We see it in such as seem never to have dreamed of such a thing as beauty. From an instinctive horror of decay and dissolution creeping on by gradual, stealthy pace? But it is freely acknowledged by such as have a steadfast hope of a blessed immortality just beyond the region of infirmity and decay. They can look death in the face with composure, but tremble at his precursors—the tokens that he will surely release them from the bondage of flesh, and introduce them to a higher life. May we not trace this inherent universal dread to man's original, undecaying nature—a faint vestige of his noble destiny when there was no derangement or suspension of his restless, active faculties? Deep within his nature there remains a panting for perpetual, everlasting progress, an instinctive shrinking from every symptom of the "dark day of nothingness" to which our mortal structure is doomed. However we may account for the fact, it is unworthy of the Christian.

Let him so discipline his mind while in youth and vigour as to be prepared to submit to the infirmities and trials of age, not as to an inevitable destiny merely, but with a cheerful recognition of the will of a Heavenly Father. Through this shaded path lies the way to his home above. Like the noble king of day passing under a transient eclipse, let him retain his majestic character—he shall soon emerge with cloudless splendour. The Christian, indeed, may triumph over old age as well as death. The outward man may decay, and the mental structure may suffer to some extent, while the spirit is ripening for glory—rapidly assimilating to that Image which he is soon to bear in heaven. When the vigour of life departs, with the Christian, the body and spirit take divergent paths—the one is tending steadily back to its original elements—the other should rise as steadily to the high and holy destiny awaiting it in the mansions of heavenly rest.—[*N. Y. Recorder.*]

COURTESY.—"And the poor common words of courtesy are such a very mockery." In truth the words of idle compliment or silly flattery are mockery; but the kind words of a truly courteous heart charm with their sweet melody the desert path of our earthly pilgrimage. The music of a gentle voice and the tones of unaffected kindness may as well be made familiar to lips as the chilling breath of cold indifference to another's welfare; the harsh discord of snarling peevishness, or the bitter mockery of biting sarcasm. True courtesy consists not in "nods and becks and wreathed smiles," nor in the half-formed accent of lisping affectation; it cannot be learned in the dancing school, nor will it be acquired by the most diligent study of all the rules of etiquette. The vanity of all these superficial attainments has occasioned so much disgust in the minds of the honest and sincere, that for fear of being suspected of belonging to the heartless throng whose goodness is all an outward show, they oftentimes put on a rough forbidding exterior, as if bluntness was the proper garb of honesty. But if the wicked do "steal the livery of heaven to serve the devil in," we need not fear to put on the beautiful robes of kindness and charity, to make those around us truly happy. True charity in the heart and the law of kindness on the tongue; the good intention and the graceful act—benevolence and propriety—truth and courtesy, ought always to be combined. Thus should we strive for the reality of goodness, and to make virtue attractive.—(*Bath Tribune.*)

WHAT I MAY BE.—Look at that old man! You may read in his face that he is a bad man. He can swear, and tell lies. He can get drunk and steal. No one loves him, no one can trust him, no one speaks well of him. Good men point at him, and warn the young lest they become as he is, and even bad men do not respect him. He cannot be happy because he is not good. I should not like to be that bad man. Yet he was once a little child like me, and no one thought he would live to be so bad. I must fear and pray, for that is a picture of what I may be.

Look at that other old man! You may almost read in his face that he is a good man. He cannot love what is bad because he loves God, and he fears nothing except doing wrong. How happy and cheerful he looks! If I live to be a man, I should wish to be like him. Every one who knows him loves him. I like to look at that picture because it shows me what, with God's help, if I live to be old, I may be.

FINGER MARKS.—A few days since a gentleman residing in Cambridge employed a mason to do some work for him, and among other things, thin-whiten the walls of one of his chambers. The thin-whitening is almost colourless until dried. The gentleman was much surprised, on the morning after the chamber was finished to find on the drawer of his bureau standing in the room, white finger marks. Opening the drawer, he found the same marks on the articles in it, and also on a pocket-book. An examination revealed the same finger-marks on the contents of the wallet, proving conclusively that the mason, with his wet hands, had opened the drawer, searched the wallet, which contained no money, and then closed the drawer without once thinking that any one would know it. The thin-whitening which chanced to be on his hand did not show at first, and he probably had no idea that twelve hours' drying would reveal his attempt at depredation. As the job was concluded on the afternoon the drawer was open, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all have finger-marks which will be revealed at some time. If you disobey your parents, or tell a falsehood, or take what is not your own, you make finger-marks on your character. And so it is with any and all sin. It defiles the character. It betrays those who engage in it by the mark it makes on them. These marks may be almost if not quite colourless at first. But even if they should not be seen during any of your days on earth, (which is not at all likely) yet there is a day coming in which all finger marks, or sin-stains on the character, "will be made manifest."

Never suppose that you can do what is wrong without having a stain made on your character. It is impossible. If you injure another, you, by that very deed, injure your own self. If you disregard a law of God, the injury is sadly your own. Think of it, ever bear it in mind, children, that every sin you commit leaves a sure mark upon yourselves.

Your character should bear a coating of pure truth. Let cheerfulness ever be manifest: beware of sin—"and be sure your sin will find you out;" for it makes finger marks which, even should they not be seen by those around you on earth, will yet be seen, to your condemnation, at the bar of God.—[*S. School Illust.*]

BE CONTENT.—There was a boy who only wanted a marble. When he had the marble, he only wanted a ball; when he had a ball, he only wanted a top; when he had a top, he only wanted a kite; and when he had marble, ball, top, and kite, he was not happy.

There was a man who only wanted money; when he had money, he only wanted a house; when he had a house, he only wanted land; when he had land, he only wanted a coach; and when he had money, house, land, and a coach, he wanted more than ever.

Be content with little, for much will have more, all the world over.

PRAYER.—If you wish to be good, you must pray to God, in the name of Jesus Christ.

If you wish to be kept from evil, you must pray.

If you wish to be in peace and to be happy, you must pray.

If you wish to go to heaven, you must pray. Oh, it is a good thing to pray to God and to praise him.

Do you wish to know what words you shall use when you pray? The Bible is full of the words of prayer. They are such as these:—

Let my cry come near before thee, O Lord.

Create in me a clean heart, O God; and renew a right spirit within me.

Hear my prayer, O God; give ear to the words of my mouth.

Jesus, Master, have mercy on us.

READING THE SKY.—"Come here," said Martha's uncle to her, "and you come here too, Richard. You have read your books, and now I will teach you how to read the sky.—"When the sky is clear it says, "Love God." When it is stormy it says, "Fear God." When it is lit up with the sun it says, "Praise God;" and when one part is clear and shining, and another part cloudy, then it says, "Love God, fear God, and praise God," all at the same time."—Martha said she would read the sky every day, but Richard said if she did, she would be sure, now and then, to read it wrong. She would fear God when she ought to love him.—"Never mind that," said their uncle,—"never mind that, Martha, for you cannot be much wrong, while you love, or fear, or praise the Lord."—*Y. P. G.*

Miscellaneous.

PROTESTANT LODGES.—We find in the Gazette of Saturday the notice of a Bible presentation made by the Rev. Mr. Prestly, in behalf of certain ladies, to Ohio Lodge, No. 1, of the "American Protestant Association," on Friday evening. Speaking of this society, the Gazette says,—“This is a branch of a secret association established in Pittsburgh five years since: in the state of Pennsylvania there are already forty-two lodges. The number in the state of New York is increasing, there being eleven in New York city. Two lodges are open in Cincinnati, and a third is projected.”

What Protestantism, or any form of religious belief, consistent with the word of God, has, in the doctrines which it believes, the practices which it inculcates, or the policy which it supports, to render necessary the assistance of such an organization—a lodge—we are at a loss to understand. That their originators have an end in view, which they deem praiseworthy, it is not difficult to believe; but that there is anything in the spirit of the gospel, or the laws of the moral Governor of the universe, requiring for their promulgation secret concert, private consultation or hidden agencies, to us, remains to be proved.

With true republicanism, whether it be religious or political, the secret conclave is an anomaly. Whether it be Jesuit or Protestant, its tendencies are equally at war with the spirit of true freedom and the spirit of true religion. Never, since the foundation of the world, in any one instance has the influence that has gone out from secret societies been wholesome; nor can it be. A confined moral, like a confined physical atmosphere, of itself engenders disease and consumption. Even the church established by God himself is a correlative of the world, and by the laws of the universe the pressure of the latter is indispensable to the health of the former. This is a great fact in morals, that sectarianism is constantly liable to forget; but we may be sure that He who does not permit a sparrow to fall unobserved, holds that sparrow in esteem, because it is, to him, a perceptible agent in that great system of operations in which the greatest as well as the least are included.

We know nothing of the ends proposed by these organizations, but take it for granted that, so far as they consist in creed, platform and avowed design, they are good. But men who embark in them should remember that there are exoteric influences arising from their operations, which neither creed nor platform can express. These are all the more dangerous, and they make their appearance only in results that are comparatively remote, and, to the superficial observer, foreign. The great agency for the dissemination of the truth is the church,—a society whose origin and authority are both divine; and he who reasons truly upon the nature of man, the moral government of God, and the history of mankind, will find too many grounds to fear that every collateral and subsidiary organization tends directly to detach from the spirit and force, as it tends to diminish the field which has been exclusively committed to the church for cultivation.

[*Cin. P.*

IMPORTANT MOVEMENTS.—One of the speakers at the meeting of the Evangelical Alliance, thus glances at some of the central points from which evangelical truth is ere long to radiate:—

ITALY.—He must confine himself to generalities, because, in speaking of a country which was under a despotic government it would be perilous to mention names and places. He would tell them in a word that there was a most gratifying movement going on in the midst of Naples. A very large number of the clergy were not only supposed, but known to entertain Jansenist opinions; and he had reason to believe that whenever convulsions should arise in Italy—and the time could not be far distant—the Neapolitan clergy would be found to include individuals capable of well promoting the cause of the Gospel. He would now go for a moment to Rome itself. Here there was one symptom which, though hopeful as a symptom, was in itself fearful; and that was, the intense hatred of the people to the clergy. If there were one proverb more common than another in Italy it was this, that were the French soldiers withdrawn from Rome, there was not a priest who would not be at the bottom of the Tiber in twenty-four hours. He (Sir C. Eardley) met at Geneva a gentleman who was for some months Prime Minister to the Pope; and this gentleman told him that the priesthood was carried on in an infamous manner, and that in its present form the system of administration could not be maintained. He was in favour of maintaining the executive power in the hands of the Pope; and his remedy for the present state of things was, the election of the cardinals by the different branches of the Roman Catholic Church.

PIEDMONT.—Here, he said, he had to speak, not so much of obstacles to the Gospel, as of the progress which it was making. In the year 1847, there was not, he believed, a single professor of evangelical truth in Turin; there was no evangelical church or congregation. At the present moment, there were four or five

hundred evangelical Italian communicants in that capital, presided over by a minister who was himself formerly a Roman Catholic priest. Within the last few days he had received a letter from a resident in Genoa, in which it was stated that a place of worship, capable of holding two or three hundred persons, was not only full, but so inadequate, that every Sunday six or seven hundred persons tried in vain to get in. Yet in that very city, a year and a-half ago, the Gospel standard could hardly be said to have been raised. At Nice, too, there was a very interesting movement. He could not conclude without referring for a moment to a country which was now commanding the attention of every one; he meant Turkey. A very interesting Christian movement was now going on, not among the Greeks in Turkey, but among the Turks themselves. An individual, who possessed a good deal of property in a Turkish city, had been recently baptized with his family at Malta, that rite having been refused to him in Turkey, on account of the danger which would attend its administration there. That individual, on being asked whether he had any reason to suppose that other Turks besides himself were dissatisfied with Mahomedanism and inclined to Christianity, replied, that in one city, which he named, there were eight or ten Turks for whom he had himself procured the New Testament, which they were in the habit of reading: that he had himself held frequent communication with them on religious subjects, and that one of them was some time ago the chief judge of a Turkish city. At the present time it was incumbent on us to endeavour to obtain for the Turks liberty to change their religion in their own country, which, as was well known, they could not do at present without subjecting themselves thereby to capital punishment.—[*Ep. Rec.*]

THE CIVIL COURTS MAY NOT INTERFERE IN ECCLESIASTICAL TRIBUNALS.—In a recent case of discipline in the Episcopal Church, in New York, a delinquent minister appealed to the civil court to protect him against a sentence of suspension, about to be pronounced by the bishops. The declaration of the court was as follows:

1. That the civil courts have no power to review the proceedings of the ecclesiastical tribunals established by agreement between the parties themselves; and therefore that it was not competent to inquire whether the proceeding was regular or not.

2. That the civil courts can inquire only as to the capacity of the ecclesiastical courts to entertain jurisdiction of the case; and,

3. That the objections in this case to such capacity to act, which the court can entertain, are of such character that, if made in due season, they could have been obviated, and the plaintiff, by having omitted to make them at a proper time, and by his own affirmative acts, waived the objections and cannot now set them up.

Therefore, the injunction was refused, and the bishop allowed to proceed and pronounce sentence.

THE TOMB OF WEBSTER.—A marble block has been placed in front of Mr. Webster's tomb at Marshfield—similar to those which he erected in memory of his wife, son and daughters—which bears the following inscription:

"DANIEL WEBSTER.

Born January 18, 1782.

Died October 21, 1852.

Lord, I believe; help thou my unbelief.

Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.

DANIEL WEBSTER."

CHOICE OF SOCIETY.—If you are under the necessity of living habitually with lukewarm Christians, who have no enthusiasm in good, redouble your vigilance over yourself, as well to win them to Jesus Christ by the force of your example, as to prevent yourself from being led away, to your own loss, by their dangerous indifference.—[*St. Ephraim.*]

REPORT OF THE REV. ROBERT PATTERSON.

To the Executive of the Board of Missions of the Reformed Presbyterian church of North America:—

Dear Brethren,—Since the meeting of Synod, your agent has been employed in visiting the remaining congregations of the church, introducing or aiding auxiliaries to the funds of her missions, and attending to the other duties assigned him, in the manner indicated in his last report—which, therefore, needs no further description at present. The following congregations have been visited, and their subscriptions, so far as ascertained, are as follow :

Northern Presbytery.	Communicants.	Home Missions.	Foreign Missions.
Lisbon,	90	\$28 60	\$35 36
Potsdam,	39	5 20	32 24
Ryegate,	100	*10 00	10 00
Goose River,	145	48 54	48 54
Amherst,	90	32 60	32 60
Chimoguee,	90	34 68	34 68
Paterson,	60	35 10	43 42
Duanesburgh,	180	40 00	43 25
Brooklyn,	200	76 96	100 12
New York, 2d Church,	100	164 11	182 13
“ 1st “	400	381 42	364 26
“ “ “ Sabbath School,			120 00
Total,	1494	\$857 21	\$1046 60
Pittsburgh Presbytery.	Communicants.	Home Missions.	Foreign Missions.
Pittsburgh, 1st Church,	360	\$254 60	\$300 16
“ 2d “	150	10 00	†72 00
Allegheny,	160	80 60	129 25
Total,	670	\$345 20	\$501 41

The whole number of auxiliaries established is sixty, embracing 6739 communicants. A considerable number of these, however, have not yet felt it to be their duty to contribute any thing for the extension of the gospel of salvation. It is to be hoped that the ministers of the various congregations, in which church members are living in neglect of this duty, will so preach the gospel of the kingdom to their people, that every man and woman, redeemed by the blood of the Lord Jesus, shall esteem it a glorious privilege to be allowed to aid in extending his dominion, “even to earth’s utmost end.”

The whole amount subscribed is: For Home Missions, \$3364 97; for Foreign Missions, 4795 60—being an average of *one cent per week* for Home Missions, and of *one and one-third cent per week* for Foreign Missions. When this sum is compared to the resources of the members of the church, or with their expenditure for dress and furniture, or for their own religious accommodation in the enjoyment of gospel ordinances, it certainly will not be pronounced extravagant. And when your agent calls to mind the willingness with which it was subscribed by the members of the church, in sums very considerably larger than the average amount, he cannot doubt that these free-will offerings will be promptly and punctually paid to the appointed collectors. It is barely possible, that among so many hundreds, some

* Quarterly collection, about this amount.

† Not pledged for this sum, but will try to raise it.

Ananias or Sapphira may be found seeking the praise of man, by subscribing a trifle, which he would afterward keep back, in the vain hope of enriching himself by robbing God. If any one is determined to plunder God's treasury, it were well to recommend him to select some other than the Mission Fund for his sacrilegious appropriations, and be satisfied with the anathema maranatha of the Lord against those who love not him nor his cause, without heaping upon his head the execrations of thousands of lost souls, against the heartless hypocrite, who, despising the means of salvation himself, tantalized them with the offer of the gospel, only to snatch it from their outstretched hand.

Surely every one who watches for souls, as he that must give an account, will labour strenuously that this awful doom may not fall on any of his people. Your agent, then, does expect that the vows made to God, and to the church, will be performed by his people.

It is gratifying to be able to state that, though deaths and removals have, in some places, diminished the original number of contributors, yet, through the diligence of the pastors and collectors, new subscribers have been procured; so that the sum forwarded to the Treasurer generally equals the reported subscription.

Your agent's visit to the congregations of the Northern Presbytery was to himself a time of much enjoyment. Though prevented from transmitting minute reports of each congregation separately, it is not to be inferred either that the churches there are in a less flourishing condition, or manifest less interest in the cause of Christ than those in other regions. The statistics furnished to the Board, and printed in the Banner for December, show that our brethren there come behind in no gift; but in the prayer meeting, the Bible class, the Sabbath school, and by generous contribution for the support and extension of the gospel, they adorn the doctrine of God our Saviour. In no part of the church which he has visited, has he seen a better field for the good seed of the Word, or greater facilities for its dissemination. The prevalence of immigration from Scotland, to the region occupied by this Presbytery, has supplied a class of citizens accustomed to the usages of our church, and in some degree acquainted with her history and principles, and prepared to appreciate and welcome the ministrations of the gospel at her hands.

When, in addition to these external advantages, which the Lord has given us, he shall, according to his promise, pour out his Spirit upon the preachers and people, making Christ crucified the one subject of attention and inquiry, the handful of corn sown on the green hills of Vermont, the shores of the great lakes, and the verdant fields of Nova Scotia, will shake with prosperous fruit, like goodly cedars of Lebanon.

Knowing the deep interest felt by the members of the Board in that Mission-field where a devoted servant of God has expended twenty-five years' labour of a Herculean body, and equally vigorous mind; and to whose help our church has lately been privileged to send a little pecuniary aid, and some of her younger missionaries, it gives him unfeigned delight to be able to say that the labour has not been in vain. Our venerable Missionary still continues to labour with a zeal and energy which none but one endowed with his own iron frame dare attempt to imitate.

Our young brother, Darragh, is also instant, in season and out of season, with his characteristic fervour, preaching Christ to all classes of sinners, wherever he can procure a hearing. The Lord has given to both favour in the sight of the citizens of the community, and has largely increased the attendance on their ministry. Besides a considerable number of occasional places of preaching, *twelve regular stations* are now occupied by these two labourers, at which about eighteen hundred persons attend on their ministry. *Two hundred and twenty-five church members* on the communion rolls, show that God's word has not returned to him void. Seven substantial houses of worship, occupied by highly respectable congregations, and erected at their own cost, attest their appreciation of the means of grace. Two, now in process of erection, one at River Philip, and the other at Nappan, have a claim upon the generous sympathies of the members of the church. They are both located in places where they are much needed. For their completion, ministers and people have made strenuous efforts, but have not been yet able to finish them; and they are as dear to the Lord of the house, and will enjoy as much of his presence, as the most spacious and costly edifices of our cities.

Though our brethren there prefer to endure the winter's frost, rather than make clamorous appeals for aid, your agent is persuaded that they are much more deserving of it than those whose importunity frequently procures liberal donations from our wealthy members.

In obedience to the direction of the Executive Committee, at its last meeting, books to the value of \$375 have been forwarded to the Provinces for sale, and liberal grants of tracts from the Presbyterian Board of Publication, and from the American Tract Society, have been sent for donation. The person designated by the Committee has been engaged as colporteur, and is doubtless now actively engaged in the work.

The appeal to the churches for aid in the sustentation of the ministry, has been made, and responded to by our brethren with their wonted liberality. The Treasurer will inform you of the result.

The remaining statistics of the church have been forwarded. The work assigned your agent by General Synod is completed. May the Lord establish it.

Philadelphia, Dec. 12, 1853.

Respectfully, yours,

ROBERT PATTERSON.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

Foreign Missionaries.

Rev. James R. Campbell; Rev. Joseph Caldwell; Rev. John S. Woodside; Mr. Theodorus W. J. Wylie; Mr. John N. M'Leod; Mr. Gilbert M'Master; Mr. Thomas H. Orr; Mr. Matthew Brown—Saharanpur, India.

Home Missionaries.

Rev. Gilbert M'Master, D. D., New Albany, Ind.
 Rev. Ebenezer Cooper, Steele's P. O., Rush co., Ind.
 Rev. J. Agnew Crawford, Xenia, O.
 Rev. Andrew R. Gailey, care A. S. M'Murray, M. D., Pine st., near 13th, Philad'a.
 Rev. Robt. Patterson, care Stuart Brothers, do
 Mr. J. W. Faires, do
 Mr. S. P. Herron, care Dr. Guthrie, Bakerstown, Pa.
 Mr. John Alford, care Rev. Josiah Hutchman, Newcastle, Pa.

Mr. Wm. D. Silliman, care Mr. Michael Elliott, Madrid, St. Lawrence co., N. Y.
 Mr. Robert Burgess, Austintown, Mahoning co., O.
 Mr. Wm. M. Lamb, Nixon, above Callowhill st., Philadelphia.
 Mr. John-M-Corkle, care Rev. Wm. Sterrett, Philadelphia.

The 5th Church, Philadelphia, was vacant when the return was made out. Several changes have taken place in other congregations, but it was judged best to allow the tables to stand as originally prepared, and note merely the change of Post Office address of the Ministers or Correspondents. Ministers, Home Missionaries, or Correspondents, whose address is incorrectly given, will please advise us.

The convenience of the church would be promoted by informing the Banner of change of address, which will be published accordingly. The year intended in the above tables is a year previous to the agent's visit to any congregation. Of course it does not correspond with Synod's financial year, which extends from one meeting of Synod to the next. This will account for some discrepancies between the Treasurer's Report and the Statistical Tables, of which we have been advised.

Summary.

Forty-five ordained Ministers.

Twelve Licentiates and Catechists.

Four hundred and thirty Sabbath School Teachers.

Sixty-four Congregations.

Six thousand six hundred and seventy-two Communicants.

Four thousand one hundred and twenty-nine Sabbath School and Bible Class Pupils.

Fourteen thousand three hundred and eighty attendants on public worship.

Two thousand four hundred and forty-seven attendants on social worship.

Forty-nine Church buildings—containing twenty-two thousand five hundred and sixteen sittings; eight thousand six hundred and forty volumes in Libraries; three thousand seven hundred and sixty-nine religious papers, circulated monthly in the Sabbath Schools and Bible Classes.

Six thousand six hundred and seventy-two communicants contribute,
 for congregational purposes, \$36,224 01

Or ten and one-half cents per week for each communicant.

For the diffusion of the Gospel, by means of the Theological Seminary,
 Home and Foreign Missions of the Ref. Presb. Church, Bible and
 Tract Societies, erection of Churches beyond their own congregation,
 and all contributions to Missionary purposes generally, 8,103 11

Or one and one-half cent per week for each communicant.

Total contributions for the support and extension of the Gospel, at home
 and abroad, of the Ref. Presb. Church, \$44,327 12
 Being an average of twelve cents per week for each communicant.

Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

We find in the January number of the Missionary Herald a brief account of the missions under the care of this excellent institution, which has already done so much for the conversion of the heathen, and which, we trust, will be still more and more useful. The following abridgment of it will be found valuable and interesting.

Often has it been said, within the last few years, "We are upon the eve of great events." Now, however, it may be said, "We are in the midst of great events." Not only have we heard the distant rumbling of the broader and deeper movements of human history, but we already feel their heavings and tremblings as a present reality. The annalist may close his record for 1853, by saying with the prophet, "The Breaker is come up."

It were needless to refer to China. That greatest of earthly kingdoms, embracing one-third of our entire race, is in the throes of dissolution. In the councils of Infinite Wisdom, it would seem, the truth of God has been a chief instrument in effecting this mighty change; so that we are again reminded of the words of

Scripture, "Behold, I dreamed a dream; and, lo, a cake of barley-bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned the tent that it lay along." Passing by Burmah, also upon the point of being "broken up," and leaving Central Asia behind us, with its uncertain future, we come to the great battle-field whereon the Cross and the Crescent are met in stern conflict. The issue of this contest none can predict. The "Breaker" may withhold his hand for a season; or, the strife may wax hotter and hotter, and spread wider and wider, till every land from the Orkneys to Cape Comorin shall be involved therein. And when the end shall come, it may be said of one nation and another, and another, "They have broken up."

We, who are looking out upon these events, knowing whence they come; we, who watch their majestic unfoldings, knowing whereunto they tend;—what manner of persons ought we to be? Hear we not the words of the prophet, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High?" Hear we not the voice of the Son of Man, "It is your Father's good pleasure to give you the kingdom?" Do we question the subserviency of these agitations to the designs of Him who keepeth covenant and showeth mercy? But has it not always been so? Has not God always followed in the track of the conqueror, to borrow the illustration of John Foster, and borne away the spoil? Have not missionaries, again and again, sowed the good seed of the Word in the very furrows of war.

But what manner of persons ought we to be? Let the Moravians, with their large though noiseless charity, become our teachers. The entire membership of their church, in Europe and America, does not exceed seventeen thousand five hundred souls, including children. But they have two hundred and ninety persons (male and female) engaged in foreign missions, or one-sixtieth of their whole number! They can point to twenty thousand church members in heathen lands, and to seventy thousand "under instruction." Nor is this all. Their Diaspora societies, "comprising the whole sweep of the European continent, from France to Russia, from Norway to Switzerland," embrace one hundred thousand souls; and to these may be added nearly twenty thousand in the north of Ireland, who are regularly visited by their Scripture readers. Well has it been said, "The aspiration of Moses might seem to be realized before our eyes, 'Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.'"

The example of this feeble church shows how much might be accomplished by Christians in this country. Suppose the self-same spirit was diffused through all our American Israel. What a change there would be, not only in the strength of our desires, but in the broadness of our plans, for a dying world! With what burdened and wrestling spirits should we pray, "Thy kingdom come." With what joy should we offer of our substance to our blessed Redeemer, till it should be said again, "The people bring much more than enough for the service of the work which the Lord commanded to make." With what alacrity would our sons and daughters say, "Here am I, Lord, send me," pleading even for the honour of carrying the gospel to the ends of the earth. May we not look forward to such a day? Nay, *must* we not look forward to such a day? How else can the nations be saved? And why may not it come speedily? Why may it not come this very year?

In passing along the line of our missions, the reader must often feel that there is a strange want of harmony between what God is doing, and what we are doing, for the conversion of the world. Look at Western Asia. Look at India. Look at China. How wide the openings. How few the labourers. And how long must this state of things continue? Disciples of Christ! How long? Shall we not arise at once and say, every man to his fellow, "Who then is willing to consecrate his service this day unto the Lord?"

AFRICA.—*Gaboon*.—3 Stations, 6 Ordained Missionaries, 1 Physician, 7 Female Assistant Missionaries, 3 Native Helpers.

The gospel has been preached in Mpongwe and Bakëlë, and schools have been sustained. The boarding-school at Baraka, under the supervision of Dr. Ford, appears to be successful. "The progress of some of the boys is encouraging." It is not known that any have been added to the church within the past year. The way seems to be prepared for operating upon the Pangwes; and it is presumed that, were the mission sufficiently strong, there would be no serious obstacle to the occupancy of higher and healthier stations in the interior.

Zulus.—12 Stations, 14 Ordained Missionaries, 15 Female Assistant Missionaries, 5 Native Helpers.

For the last few months, the efforts of the mission have been attended with but little apparent success. Only eight were received into Christian fellowship during an entire twelvemonth. The opposition of many to the gospel is fixed and resolute. This is but another manifestation of the "carnal mind," which is "enmity against God." Family schools are sustained at all the stations; Sunday schools are taught a considerable part of the year by natives. Mrs. Adams has a girls' school consisting of about twenty pupils. The Christian Zulus seem to be advancing in material prosperity, as also in the comforts and conveniences of life. Two brick chapels, the largest in the colony, have been completed.

EUROPE.—*Greece*.—*Athens*.—1 Female Assistant Missionary.

Mr. King is still at Athens, preaching the gospel of Christ, notwithstanding the sentence of banishment mentioned a year ago. Sickness and death, in the high places of our own government, have retarded the final adjustment of the case. It was suggested by the Prudential Committee that a letter should be written and sent to Greece by Daniel Webster, as Secretary of State, presenting the American views of religious liberty, and stating how much of that liberty the people of this country must be expected to enjoy in other lands. It cannot be doubted that Mr. Everett, the worthy successor of the deceased statesman, performed his part of the service with his accustomed ability; but the correspondence has not been made public.

The Jews.—3 Stations, 4 Ordained Missionaries, 4 Female Assistant Missionaries, 2 Native Teachers.

The Jews of Thessalonica are believed to offer the best field for a mission to the seed of Abraham, which is to be found in the Turkish empire. Mr. Schaufler continues his valuable literary labours at Constantinople; and he has published several works for the Jews within the past year.

WESTERN ASIA.—*Armenians*.—20 Stations and Out-Stations, 20 Ordained Missionaries, 1 Physician, 25 Female Assistant Missionaries, 26 Native Assistant Missionaries.

The reformation among the Armenians continues to spread wider and wider. The seminary at Bebek contains fifty students, of whom fifteen are Greeks. Eleven of the Armenian students form a class in theology. The members of this institution are from all parts of the empire. The female boarding-school is growing in interest and importance. The press issued seven millions of pages during the year; but the increasing demand for books, on theology and practical religion, requires accelerated speed.

The Protestant churches have been increased from ten to fifteen; and an aggregate increase of members has been reported, amounting in all to ninety. But the change which has taken place in all classes of the Armenian community, and in almost every part of the field, is but very imperfectly indicated by the statistics of churches. A rapid numerical advance in the Protestant community is scarcely desirable; and it is not to be expected at present. The wheat is sifted by severe trials. The condition of the Protestants is improving. The results of the late agitations in the political world are worthy of a grateful notice. It would almost seem that Europe has been put in requisition, with its fleets and armies and diplomatic skill, to place the Protestant community on a secure basis.

The interest among the Greeks of Constantinople and its vicinity, remains unabated; though the political agitations in that part of the world are not particularly favourable to the reformation which has commenced among them. Much is expected from the fifteen Greek young men in the seminary at Bebek.

Syria.—8 Stations, 11 Ordained Missionaries, 1 Physician, 14 Female Assistant Missionaries, 4 Native Helpers, 1 Printer.

A few have been added to the churches in Syria. A native pastor has been placed over the church at Hasbeiya, and he has nobly held his ground. Every where the way is being more and more opened for the preaching of the gospel. In Lebanon the mission has a score of schools, with more than 500 pupils. Mr. Smith has advanced with his new Arabic translation of the New Testament through the Gospels. He had previously completed the Pentateuch. The issues of books and tracts have been nearly 4000.

Assyria.—3 Stations, 5 Ordained Missionaries, 5 Female Missionaries, 3 Native Helpers.

The prospects of this mission are decidedly encouraging. Several have applied for admission at Mosul, and four or five are thought worthy of this privilege at Diarbekir. The number of scholars at Mosul is twenty-five; at Diarbekir, sixteen.

Nestorians.—3 Stations, 7 Ordained Ministers, 1 Printer, 10 Female Missionaries, 23 Native Assistants.

The Nestorian Patriarch, having failed in his opposition on the plain of Oroo-miah, has put forth his endeavors to exclude spiritual religion from the mountains. The Romanists, however, availing themselves of the new edict of toleration, have been zealous in their efforts to check its progress in Persia.

The preaching of the gospel has been prosecuted to a greater extent than ever before. The common schools, nearly eighty in number, have more than a thousand pupils. The two seminaries for males and females—the former having forty pupils, and the latter having fifty—are exerting a most salutary influence. The embodying of a Christian literature in the language of the Nestorians, and the multiplying of educated natives for the different departments of labour, speak hopefully for the future. The whole Bible is now translated into the spoken tongue; and an edition, in the ancient and modern Syriac, is in the hand of the people.

Southern Asia.—*Bombay*.—1 Station, 3 Ordained Ministers, 1 Female Missionary, 1 Native Assistant.

A series of lectures has been delivered, followed by discussions, in which the natives have participated freely. The number of persons in attendance indicated a good deal of interest, the place having been frequently filled with eager listeners. The Native Missionary Society has held a meeting on the first Monday of each month, often well attended, for prayer, the communication of intelligence, &c. Having collected about seventy dollars, they appropriated this sum towards the erection of another building for preaching.

Ahmednuggur.—6 Stations, 5 Ordained Ministers, 5 Female Missionaries, 14 Native Assistants.

It is an interesting and significant fact, that the way has been prepared for our brethren of this mission by the extensive diffusion of knowledge among the people. They can introduce Christ at once as the subject of discourse, and be heard patiently to the end. Three schools have been established; and the parents have pledged themselves to renounce idolatry, keep the Sabbath, and attend Christian worship. The instructors of the schools are the religious teachers of the people. The mahars in one of the villages have forsaken their idols in a body. They also attend the Sabbath congregations, and manifest much interest in listening to the truth.

Five persons have been admitted to the church; and the whole number of members is one hundred and fifteen.

Satara.—2 Stations, 2 Ordained Ministers, 1 Female Missionary, 2 Native Helpers.

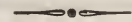
Mrs. Graves is still permitted to labour at Malcom Peth, her school containing some twenty-five pupils, five or six of whom give evidence of piety.

A young man of promise was received into Christian fellowship at Satara, in June, 1852; and the influence of his professed faith in the Saviour was felt extensively. The immediate effect was to increase the number of pupils in the boys' schools. The parochial school, in the yard of the mission house, appears to have been prosperous. It is taught by the son of a native Christian, and has fifteen or twenty pupils. The girls' schools, each having eighteen or twenty pupils, have suffered from the death of Mrs. Burgess.

Kolapoor.—1 Station, 1 Ordained Minister, 1 Female Missionary, 1 Native Helper.

It was late in 1852, when Mr. Wilder removed to Kolapoor, a city of forty thousand inhabitants, the capital of an independent state, which has a population of more than half a million, in which no missionary had previously resided. The people were wholly given to idolatry; and at first an effort was made to prevent his remaining, but the excitement gradually abated. The time has not come to speak of important results.

[To be continued.]



Editorial.

THE SUSTENTATION FUND.

It has been exceedingly gratifying to find that so general and so liberal a response has been made throughout our churches to the application of the Board of

Missions, for aid in the support of the ministry. The amount already received from 19 congregations is over \$500, which has been so distributed as to raise to three hundred and twelve dollars the salaries of those ministers who received less than that amount. It is hoped that *every* congregation will co-operate in this effort, which certainly commends itself strongly to the understanding, the heart, the conscience of every one. As an illustration of the feeling which has influenced many, and which, we hope, all may act on, we subjoin the following letter received by the treasurer, from a Western village:—

Sir,—Enclosed please find one dollar for the Fund for Ministerial Support. There is no Reformed Presbyterian church in this part of the country, so that I make my contribution directly to yourself. Though it is but a mite—a *widow's* mite, it is all that I can command at present. I trust the Lord will open the hearts of those who have it in their power to contribute liberally for this object. The labourer is certainly worthy of his hire.

TOKENS FOR GOOD.

Amidst much that is discouraging in the signs of the times, there are still some circumstances of a cheering character, which should lead the Christian philanthropist to “thank God, and take courage.” There is an increasing appreciation of the importance of Sabbath sanctification; and in several instances we find the civil tribunals asserting its propriety, not so much because required by the law of the land as because it is a divine institution. The triumph of the Temperance cause at the recent elections is another gratifying fact; and as it tends to suppress so many prolific sources of evil, and to prepare the way for such powerful future aggressive movements, it is exceedingly encouraging. Christian men have felt that they *must* and that they *may* speak out; and the *latent* power of the moral portion of the community is beginning to be exercised and felt. We suppose that professors of religion have but a very inadequate estimate of the influence they possess in the community, and that they would find that they might avow and advocate and assert the high and pure morality of the Scriptures, not only without exciting any general or powerful opposition, but with honour to the character of their religion, and advantage to efforts in progress to remove the evils which afflict the community. Such reflections as these have been forcibly impressed on our minds by reading a recent Presentment of the Grand Jury of Allegheny County, Pa., in which a position is taken and maintained in favour of Christian morals, more distinct and decided than we have observed in any other document of the kind. It is pleasing to find that there are men who *can* and *will* speak out so strongly. We hope that from all parts of the country the Christian sentiment which prevails will find a similar utterance, till “all iniquity shall stop her mouth.”

“From the best information we have been enabled to acquire, we suppose there are about sixteen hundred grog-shops in our county, and about one hundred and fifty-eight have license from court to sell spirituous or malt liquors. A large proportion of the cases of assault and battery which have come before us, sprang directly from these poison shops and dens of iniquity. We have said in our published card, that after our first day’s sitting, during which time we had passed upon upwards of one hundred and fifty bills at the lowest calculation, four-fifths of these cases were the result, either *directly* or *indirectly*, of the use of intoxicating liquors; and our observation upon the cases which have come before us since that announcement was made, and a careful review of our whole calendar, constrains us to reiterate that declaration, and in the judgment of many of us, a larger portion than four-fifths of all the cases we have passed upon have their origin, either *directly* or *indirectly*, in the use of intoxicating liquors. Among the various evils caused by the numerous grog-shops throughout the county, one of the most demoralizing is the temptation which they offer to the violation of the Lord’s day. The drinking shops in the neighbourhood of our cities invite the

city inhabitants to resort thither, thereby giving employment and patronage to public conveyances, such as omnibuses and railroad cars, to violate the sanctity of the Sabbath, and trample upon the laws of the State. From a careful review of all the information which we have collected upon the subject of intemperance during our sittings, which we can but feebly set forth, and from all our previous knowledge and observation throughout the country, we are constrained as our highest duty to present to your honours and our fellow-citizens, 'the license system,' and the traffic in intoxicating liquors, as now existing in this county, as a public nuisance, in its natural tendency, poisonous, demoralizing, and degrading; in no conceivable point of view, useful or profitable to society; but destructive of the virtue, health, and happiness of our citizens, and the best interests of society. We believe the whole system to be evil, and only evil, wrong in principle, and therefore incapable of amendment, and that it should be entirely abolished."

In reference to Sabbath profanation, they say:—

"As a Christian community we have reason to deplore the prevailing desecration of the Lord's day, especially in and around our cities. This is an evil not only calculated to call down the judgment of Heaven, but to engender infidelity, and is in every conceivable point of view hurtful and demoralizing to the community, and unjust and oppressive to the men, and to the beasts that are required to labour on the day that our beneficent Creator has given to *man and beast as a day of rest*. We therefore present as a public nuisance the public running of railroad cars, omnibuses, and all other public conveyances in our city on the Lord's day; and we earnestly request the proper authorities to enforce existing laws, and if needful enact additional laws sufficient to protect the public from such nuisance."

THE NATIVE ASSISTANTS AT SAHARANPŪR.

To those who have felt an interest in the Orphan Institution established by our Missionaries in India, it must have been a subject of great joy and thanksgiving to find that so many of the pupils connected with it have given evidence of genuine piety, and that several are already employed as assistants in the missionary work. At a recent meeting of the Executive Committee of the Board of Missions definite arrangements were made in regard to the support of those who have completed their course at the institution, and are in the service of the mission. The Rev. R. Patterson, by whose zealous and diligent labour so much has been effected for the cause of Missions, having presented the subject to several Sabbath Schools, to which it was regarded as peculiarly appropriate, engagements were made with great cordiality to provide the means necessary. The Sabbath School of the 1st Reformed Presbyterian Church, Phila., has thus pledged itself for the support of Mr. T. W. J. Wylie; the Sabbath School of the 1st Reformed Presbyterian Church, N. Y., for the support of Mr. J. N. M'Leod; the Sabbath School of the Bethel Church, Illinois, for the support of Mr. Gilbert M'Master; the Sabbath School of the 1st Reformed Presbyterian Church, Allegheny, for the support of Mr. Thomas H. Orr; and the Sabbath School of the 2d Reformed Presbyterian Church, Pittsburgh, for the support of Mr. Matthew Brown.

When others may be employed as assistants, it is confidently expected that their support will, in like manner, be secured. It will not, however, be supposed that all which is necessary is done when pecuniary support shall have been furnished: faithful and fervent prayers should be presented at the throne of God for these dear brethren. How much they need them—how earnestly they desire them, we will not now stop to mention. As they are now brought more especially before the attention of the churches, may we not hope that their personal sanctification, and their general usefulness will form a stated subject of prayer with all the members of our church, and more especially with those who have become pledged for their support?

RECENT INTELLIGENCE FROM INDIA.

As this number is passing through the press, we have received letters from India, of as late a date as October 17th, 1853. The health of the Mission families was good, and the operations of the brethren were proceeding in the usual manner. Mr. Woodside had commenced a new station at Dehra, in the valley of the Dhoon, and had already collected two thousand five hundred rupees for the erection of the requisite buildings. Gilbert M'Master, one of the catechists, accompanies him. An urgent desire is expressed for additional Missionaries, to supply the vacancy at Saharanpur, and to assist Mr. Woodside. Will the call be unanswered?

Notices of New Publications.

THE FAITHFUL MOTHER'S REWARD: A Narrative of the Conversion and Happy Death of J. B., who died in the tenth year of his age. With an Introduction, by Rev. Charles Hodge, D. D. Philad'a: Presbyterian Board of Publication. 323 pages, 18mo.

This book is exceedingly interesting and valuable, not merely as showing remarkable developments of regenerating and sanctifying grace, but also the proper mode of Christian education.

THE WALDENSES. Sketches of the Evangelical Christians of the Valleys of Piedmont; with illustrations on wood. Philadelphia: Presbyterian Board of Publication. Pp. 392, 12mo.

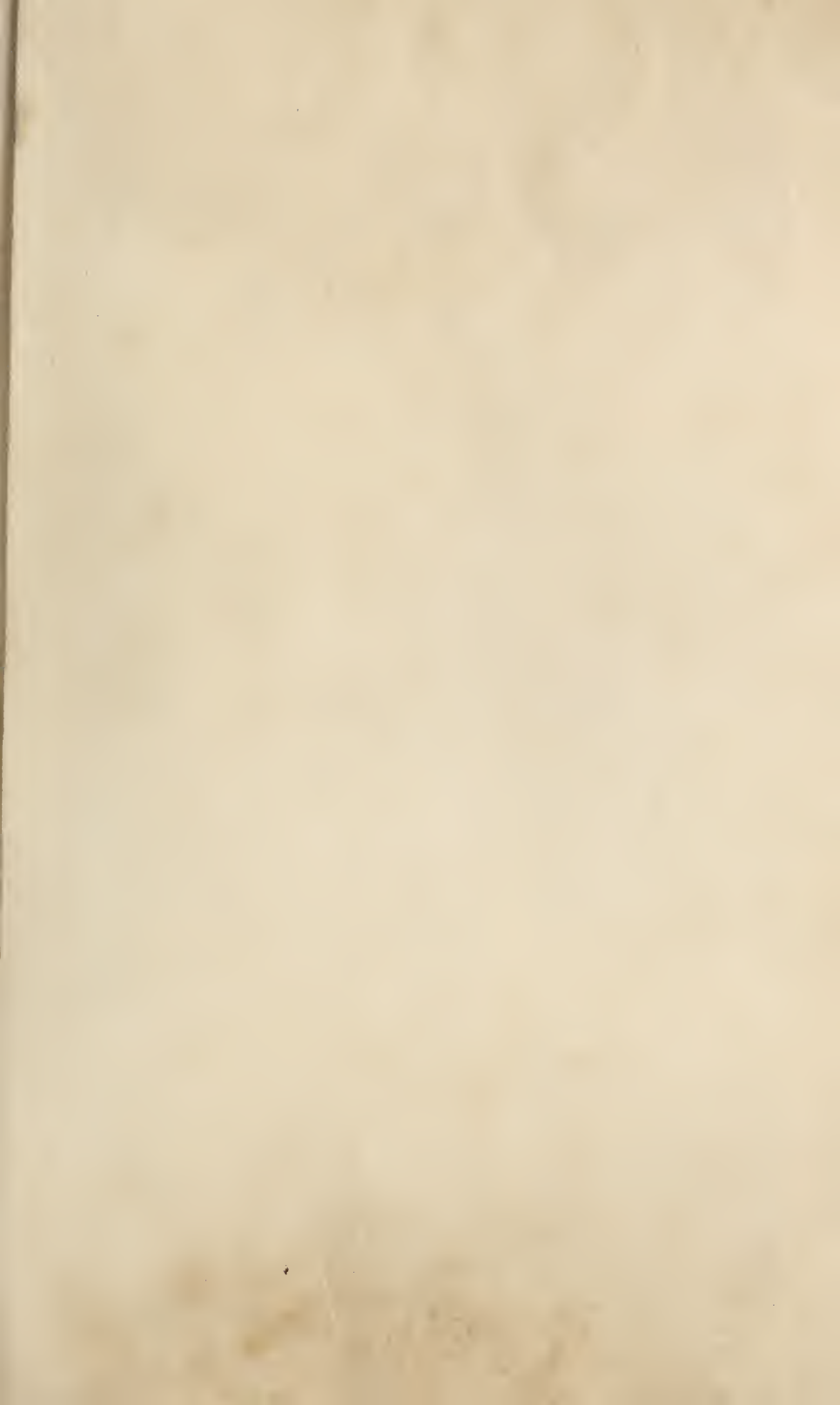
This beautiful volume contains an excellent compendium of the history of the Waldensian churches. The wood engravings are executed in a superior style, and increase the value of the work, by presenting to the eye delineations of places which possess so much interest as scenes associated with the "faithful contendings" of some of the noblest witnesses of God.

THE YOUTH'S VISITOR; or Selections in Prose and Verse, from the Presbyterian Sabbath School Visitor—with illustrations. Philadelphia: Presbyterian Board of Publication. Pp. 240.

We are glad to find that the choicest contents of the little newspaper which the Board of Publication issues, are found in a neat and attractive style in this volume. It forms an excellent gift book for the young.

DEPARTED WORTH AND GREATNESS LAMENTED. A Sermon on the Death of Rev. Andrew Symington, D. D., Professor of Divinity in the Reformed Presbyterian Church. Preached at Paisley, October 2, 1853. By Wm. Symington, D. D., Glasgow. 2d Edition. Paisley. Pp. 28, 8vo.

The removal of the venerable and beloved servant of God who forms the subject of this discourse, has been already recorded in the Banner; and, in our last number, an extract was published from this sermon. It is full of the sound doctrine and perspicuous exposition of divine truth, expressed in the animated and luminous style which marks the author's writings. The natural sorrow which such a bereavement must occasion is alleviated by the cheering hopes of a meeting in a better world. With great pathos the author exclaims: "Think, O think, also, of the prospect of meeting again. Whither he has gone you know, and the way you know. Believe in Christ. Put faith in his atonement—look to his intercession—seek to be imbued with his spirit, and you will meet again when you die, in circumstances far superior to any in which you met on earth. Is there not something soothing in this assurance? Keenly do I feel how much more bitter were my own sorrow but for this hope! I feel it difficult to realize the fact—I feel it difficult to persuade myself that I am to hear his pleasant voice, and to see his manly countenance, and to meet his beaming eye no more. Dear and sainted brother! art thou indeed gone? Yes, thou art gone. 'I am distressed for thee, my brother Andrew; very pleasant hast thou been unto me:' but I shall seek to think less of earth, that thou hast left it, and more of heaven, that thou hast entered it. And should I, unworthy I—through that atoning blood of God's own Son, which is able to cleanse from all sin, and save to the uttermost—should I ever be permitted to enter those happy mansions, after having saluted the blessed Saviour, I shall soon look round for thee, and rush into thy fraternal embrace!"



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The Banner of the Covenant

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